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The Return to Chaos

WE HAVE LOST OUR SENSE OF LAW AND ORDER

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"Laws, in the most widely accepted sense, are the necessary relations which are derived from the nature of things; and in this sense, all beings have their laws..." Montesquieu

TOTAL WAR WHICH MENACES the world today is one more symbol of man's retrogression. In every walk of life—individual, group, political, economic, cultural—there appears defiance of that reason and orderly progress which man has so laboriously achieved.

A swimmer rising from the depths of the sea, passes through dim, opaque vistas of confusion. Gradually, as he nears the surface, objects begin to assume meaningful shapes. Order appears where a moment before there was only chaos; and now things resume their true form and perspective. History, too, records man's slow upward struggle through a maze of distortions occasioned by inadequate vision. The individual's experiences in passing through early childhood and troubled adolescence to attain some measure of maturity, find a parallel in every culture and civilization. It appears axiomatic, then, that man has passed through these several stages, advancing to a state where he can recognize facts and use them. Discarding superstitions and delusions which saw demons in the lightening and the wind, occult powers in the elements, he has acquired a realistic knowledge of natural phenomena. In so doing, he has gained some meager mastery of those constituents and forces which move the universe.

The Quest For Order

Similarly, in dealing with his fellow men, in guiding himself, he has achieved some order and accomodation, deriving from these experiences an increasing ability to see straight. Nor has this

been limited to outward observances, for these adjustments have altered his estimate of himself. The same patterns of law and order which he has traced in the world about him he has discovered within himself. From these he has deduced measures of ethical organization and self-control which mark his most felicitous accomplishments. Ultimately, these observations may culminate in the conclusion that "the perfect victory is to triumph over self." Yet the human animal remains inconsistent.

Psychology and psychiatry have progressively illuminated man's devious route through time and space. They have explained with increasing clarity his failures or blunders in dealing with others, in accepting "the slings and arrows of outrageous fortune." These sciences have likewise traced patterns of more mature adjustment to interpersonal relations. Yet all this, in a sense, is only their secondary contribution. Perhaps the most important service of psychology has been to enlighten and guide man himself. Zeno's challenge, "Know thyself!" finds ample confirmation in scientific experiment and fact. Only through insight and knowledge can man acquire proper balance of mind and emotions, of inner and outer worlds.

It follows that society, too, has developed rules to replace haphazard, whimsical caprice in interpersonal relations, just as the mind is capable of finding rules and formulating laws. Instead of blind, emotional reactions to chance stimuli, there can be conscious, deliberate reflection in applying mind to matter. Probing deeper, the intellect, guided by experience which psychology has explored and described, may promulgate its own "laws" of action and reaction. Accordingly, rational thought, purposeful action in any field of

endeavor are predicated on a recognition of reality.

History—any history—demonstrates how primitive peoples, even in their first feeble efforts to develop a pastoral life, to improve the cultivation and harvesting of crops, rely on experience. By thus cooperating with reality, man has found answers to his needs; thus the search for food, clothing, shelter, protection, was conducive to the discovery and application of reason in the forms of law, order and organization. Military science, too, while irrational in its ultimate goals, became more systematic and efficient in its methods. The scientific attitude, then, began to appear when man emerged from the penumbra of his infantile, emotional reactions.

The Rational Approach

Archimedes with his lever, Euclid with his geometric demonstrations, were early witnesses to man's instinct for law and order. Progress came rapidly, with the assertion of the mind's primacy over matter. During milleniums before Christ, Egypt, India, Persia and China strove against surrounding shadows to achieve some measure of rational accomodation to reality. Within Rome's expanding empire this recognition and application of reason continued to extend the areas of human knowledge and experience. As cool winds of reason dissipated the warm miasma of passion and prejudice, man developed the science of thought itself. Here a purposeful, pragmatic approach lent significance to reason and its aspirations. Zeno, Thales, Plato and Aristotle turned to the examination of thought and being. Logic and epistemology now gave expression to the search for reality. No longer content with half-answers which flattered the senses or provided immediate satisfactions at the expense of future penalties, individual thinkers boldly faced the consequences of their exploration into reality. Here they sought objective descriptions of the world and self; nor were they oblivious of practical considerations. Ethics and metaphysics, with its vital subdivisions of psychology and rhetoric, represented these responses to insistent, omnipresent questions. Yet advance was slow, not so much with respect to the formulations of laws as to their application.

Pointedly Gilson remarked: "It is not hard to find the truth; what is hard is not to run away from it once you have found it." Early in man's pursuit of knowledge a more subtle conflict appeared, implicit in his first attempts to acquire

self-knowledge. Conduct should square with intellectual truths; but flesh and spirit often disagreed. The ethical sense of the human race, enshrined in immemorial tradition, encountered eloquent confirmation in the conclusions of objective thought. Yet primitive religion, superstition, even the innate consciousness of truth and goodness, at times seemed hopelessly at variance with one another. Where does morality begin? Where does blind, emotional credence end? Worse still, are moral "laws" mere justifications of the *status quo*, the blessing which egotism confers upon the pursuit of its own will?

Seneca, Marcus Aurelius and some of their ideological associates, emancipated from grosser entanglements of an emotional, self-flattering paganism, distinguished as they defined and described. Their commentaries, illuminated by the experiences of relatively unfettered minds, still possess vital cogency. In Maimonides, Avicbron, Albert the Great and Aquinas, the human race maintained and expanded this selective process, while intellectual order continued to emerge from that nightmare of violence and chaos known as the Dark Ages. In a sense mankind still pursues this upward trajectory of intellectual aspiration. Yet there have been disturbing deviations. Thus the undulating chart of human progress resembles a missile guided by the hand of some erratic, uncertain genius.

Revival of Emotionalism

What ensued after the medieval revival of thought—the Renaissance with all its brilliance—represented something besides unmitigated intellectual progress. Here, mingled with the New Learning, diverting, distorting, diluting it, appeared a revival of emotionalism masquerading as dynamic vitalism. This movement also included retrograde, atavistic elements. Without using that vague expression, Renaissance man sought freedom. This concept now appeared in an emotionally acceptable form, in that it was often equivalent to casting off self-imposed, rational constraints upon the senses, as well as the stern moral code of the Catholic Church. Unfortunately, then, this liberty came to mean rejection of iron restraints imposed by the immutable facts, by reality itself.

Aroused by all-too-human weaknesses and abuses within the Church, certain members of that body sought reform. Yet in this intent their motives were by no means unmixed. Instead of

laboring by their own example, instead of following Christ's dictum of submission to authority, they sought by direct action to achieve results which they believed desirable. But in rejecting authority which they claimed had betrayed its trust, they also rejected the only valid principles on which true authority is established—God, the enlightened conscience and the integrity of the mind. Paradoxically, though the reformers rebelled against the spiritual powers (which had never compromised the essential elements of dogma, morals and worship), these same men prostrated themselves slavishly before temporal, that is, political authorities. In abasing himself before the princes of his country, Luther came to advocate a virtual acceptance of totalitarian rule, as demonstrated in his discourse, "On Worldly Authority" (*Von weltlicher Obrigkeit, Wie weit man ihr Gehorsam schuldig sey*). From rejection of the principle of valid authority, then, Luther passed inconsistently to that of accepting temporal regimes buttressed by the sword. Nor was the revolt limited to the plane of political action and religious revolt.

Man now became enmeshed in the machinery of that mind which he had begun to examine and use. An irrational, unhealthy preoccupation with the intellect, in turn, served to distract him from that reality which should remain the mind's unfailing compass. Oblivious of this indispensable navigating instrument—reality, the compulsion of facts, the nexus of events spun out in their time-space relations—some thinkers now created fine filigrees of pure intellectualism. Thus the "ivory tower" mentality became increasingly divorced from reality. Yet a reaction set in. Especially in France, the eighteenth century witnessed a renewed attempt to apply reason to problems which afflicted a decadent despotism. Montesquieu, particularly, represents the more impressive contributions of this revival: "There exists an elementary faculty of reason; and the laws are the relations which are found between it and the several entities, and the relations of these different beings among themselves."¹ Or with equal penetration: "Before all these laws [civil, positive] there are the laws of nature, so-called because they derive uniquely from the constitution of our being."²

Observations such as these, moreover, reflected revived interest in concepts of law, order and

reason, as these affect the intellect's more practical functions. Ironically, the involvements of traditional patterns of morality with a depraved political system precluded effective action to alleviate mass sufferings. This was the insistent reality which almost escaped their observation. Only the hideous blood-letting of revolution and wars made it possible to reassert, on the continent of Europe, those basic values which the new republic in America had reaffirmed in 1776. In France, however, amid revolutionary emotionalism, the goddess of reason, deified by the passions of men, found herself in adulterous union with violence which had usurped the title of liberty. Yet peace itself brought only short-lived accommodations.

Science and Technology Emerge

Metternich's system, the Holy Alliance, became protector of entrenched political, economic and social reaction, although it created only a superficial semblance of law and order to maintain vested interests. Beneath the surface calm achieved by bludgeonings of a Police State, the ferment and confusion persisted. In the quiet of the laboratory, on the other hand, in studies and libraries, within the walls of factories, on land and at sea, science and technology were asserting their peculiar values. By their cooperation with the laws of nature, by their harmonious employment of matter, they continued to move forward. Yet, paradoxically, their efforts often were offset and outweighed by irrational forces of emotionalism, chauvinism and blind greed. Social evils which had survived the abolition of slavery and serfdom now were augmented by the exigencies of a new industrial and economic order. Knowledge increased, but wisdom tarried.

As though there were little time remaining, new discoveries continued to accelerate the pace of man's activities. In manufacturing, transportation, distribution and communication more progress was made within the span of one century than during all the previous ages of human endeavor. Associated with this expedited tempo, to be sure, there were attendant evils previously unknown. Yet within each new instrument of man's ingenuity there were contained numerous evidences of his skill and learning. So also in such salutary sciences as medicine, chemistry, biology and psychology, a marriage of reason and reality presented new wonders of the universe. It was to be expected that man's social adjustments would keep pace with his intellectual progress,

¹ Montesquieu, *L'Esprit des Lois*, I, 1.

² *L.c.*, *Des Lois de la Nature*, I, ii.

that ethics as well as the natural law would find their confirmation and support in the scientific method.

Retrogression with Progress

But coincident with startling revelations of nature's secrets and their application, the race perpetuated ancient abuses. Human slavery lingered almost to the end of the last century, to be replaced, in part, by equally vicious forms of human exploitation. The atrocities of political tyranny, yielding momentarily to a partial democratic enlightenment, have made way for the depraved, brutalizing despotism which now dominates one-third of the globe. Among individuals, groups and nations, self-defeating economic rivalry has degenerated into suicidal competition, waste and destruction. Man's knowledge of nature's laws and processes has enabled him more effectively to defy, abuse, weaken, or poison his own mind and body, to defile himself more completely by his irrational conduct. In this manner progress has marched hand in hand with retrogression.

By emancipating himself from all authority, even that of his own reason, man has achieved a new autonomy. Subjectivity is in almost complete control of many of his expressions. Within the lifetime of this present generation two world holocausts have prepared the way for Red Fascism. On the world stage this return to chaos reflects the rejection of authority. Yet all these are little more than superficial indications. For they are in themselves both causes and effects of man's failure to consult and to follow reason and reality, as wars and revolutions betray those deeper contradictions which mock the mind. Why does this mind itself sometimes totter on the brink of chaos, as revealed in statistics of sociologists who follow manifestations of mental health and crime.

No matter how far afield he may project his problems, how impersonally he seeks to examine the evils of his time, the individual ultimately encounters the vital, inevitable link in this universal chain of events: himself. Why, amid so much comfort and convenience, do we today witness an unprecedented revolt against authority? Why this insistence on ill-defined liberties? Why the complete disregard of duties and obligations in so much of our contemporary education and literature? That juvenile delinquency, which is a misnomer for parental delinquency, is essentially lawlessness, a defiance of authority. So, too, a disproportionate emphasis on subjects once confined

to the privacy of bedroom or bathroom, or at any rate to clinical reports, now appears in a very cult of obscenity pervading cultural expressions of our civilization.

Rejection of Authority and Reason

Moreover, the cult of violence and arbitrary power, while by no means new in the annals of the race, has reached new proportions of influence and apparent moral respectability. In business as among nations, might obscures traditional, time-tested ethical norms. In every major field of human endeavor, from schools and sports to society and art, there occurs a relaxation of established standards of conduct, a rejection of rational principles in ethics, a revolt against reasonable authority. Obedience to lawful powers, indeed, has become a very shibboleth of progress; to defy authority becomes, *ipso facto*, the mark of the liberal or progressive mentality. Whether it is the motorist exceeding that rule of reason which limits the speed of drivers to a minimum consistent with survival, the youth who defies his parents' instructions or counsel, the young sadist, frightened, frustrated, who finds perverted pleasure in joining with a gang of similar cowards to maim and to kill, the pattern is the same.

Such acts betray a rejection, not only of authority, but of reason itself. When man glories in the contravention of laws merely for the sake of defiance, he immediately reveals that infantile emotionalism has usurped control. Such adolescent revolt, by no means limited to youth, challenges, destroys what is immediately or ultimately in its own best interest. While apparently obvious, these conclusions need restatement. More obscurely but no less truly, the authority of mind over matter has been replaced by that of matter over mind. Such changes also involve an inversion of other values. Such displacement, not valid material progress, is the real menace. Not the use of these new instrumentalities but their worship, creates anarchy. It is not surprising, too, that psychology, at various crises in history, has discerned symptoms of the schizoid personality projected on the broad tapestry of human behavior. By the testimony of a thousand phenomena and activities which are integral parts of our contemporary culture, we are experiencing a return to chaos. Yet it is not difficult to determine both cause and cure.

Man's inherent altruism leads him to oppose evil and injustice as he sees them. Whatever is

False, ugly or vicious is repulsive to men of good will. A militant devotion to truth, therefore, impels him to revolt against wrong as he discerns it. Even when crime and evil are in high places, they are not exempt from his opposition. This much is good, though it may be noted parenthetically, with reference to certain situations, that Christ and His Apostles, as well as all the martyrs, furnish lofty authorization for non-violent resistance. But resistance to evil is but a half-way measure, essentially negative. Such opposition carries with it the danger which resides in rebellion against authority. For what began as defiance of wrong in power, may degenerate into rebellion against *all* authority. Anarchy of this kind, unsystematic but no less effective, is at the root of many of our problems today.

The Basic Offense

Indiscriminate rejection of authority is diabolical. The primal sin, before creation of our universe, was Lucifer's proud defiance; "I will not serve." His disobedience, like that of our first parents, found perfect compensation only in that blood-drenched submission of Gethsemani: "Thy will be done." Across the ages, down to the snarling defiance of the teen-age criminal, the callous theft of the aged sinner, the smug sophistication of the hypocrite in business or government, the basic offense is identical: disobedience. Yet this is merely to substitute one term for another, an X for a Y, unless it reveals that the real issue is moral. Pride is the sin whose corruption transfuses every facet of man's nature. Physically and mentally—as well as spiritually, his faculties are warped. Of old we were cautioned on what kind of fruit to expect from an evil tree. Yet since the disease is moral, so, too, must be the remedy.

The Perfect Cure

Christ provided the perfect cure when he set up the rule of self-denial as the distinguishing badge for his followers. Implicit in this appeal

and direction is the need for an authentic code of ethics, with the supernatural means to achieve self-control. He made this even more clear when He said: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (*St. Luke*, iv, 8). As He clearly implied when He addressed these words to the Tempter, Christ here demands an all-inclusive obedience to His law and His Church. Without this submission and conformity, no power or progress is availing. Nor can such obedience be achieved without clear self-knowledge—introspection enlightened by God's grace.

The Thomistic definition of Law is majestic in its simplicity, comprehensive in its application: "a rule of reason, promulgated by competent authority, for the common good." Divine Law rests on even more convincing authority. It follows that at every level of human endeavor, the challenge to lawful power is conducive to chaos. International relations and domestic politics are dependent on valid moral principles, no less than are social and economic activities. Cultural manifestations, too, whether in literature, the fine arts, music, or humanistic endeavor, are not exempt from ethical norms. More poignantly, too, in the lives of individuals, their manifold adjustments to other men and women and to circumstances, the moral law knows no exceptions. Finally, in his relations to himself, and to those who are nearest to him, man recognizes the indispensability of self-control, of obedience to higher principles.

The annals of mankind caution against ready acceptance of panaceas. No one "system," no philosophy or party, as such, has a monopoly on truth. Nor is there any magic formula to bring sudden amelioration of the world's ills. Instead, rational diagnosis must precede any attempted cure. If the present trend toward anarchy and rebellion is to be halted, the means must be found where they first revealed themselves—in man's ascent from chaos. Unless man's efforts are built on an enduring foundation, they cannot stand. Self-knowledge is the beginning: the end is found only in complete conformity to the Divine Will.

"The future reconstruction will present and offer very valuable opportunities to advance the forces of good, but it will also be fraught with the danger of a lapse into errors which will favor the forces of evil; and there will be demanded prudent sincerity and mature reflection, not only

by reason of the gigantic difficulty of the task, but also because of the grave consequences which, in the case of failure, would result in both material and spiritual spheres." (Pope Pius XII, 1941 Christmas Message)

The Incongruities of the Class War

SOCIETY IS BASICALLY ORGANIC

Liam Brophy, Ph.D.—Dublin, Ireland

IT IS WELL THAT THE Sovereign Pontiffs in their wisdom should continually clarify Christian principles. Like the facades of our churches, these principles become darkened and defaced by the murky atmosphere. The moral environment is so polluted with the smog of Secularism and Socialism that these principles become blurred even to the eyes of Catholics. Thus, the idea of class war has hung in the air for so long that many Christians have come to regard it as signifying a fixed if not normal state of affairs. The present Holy Father seeks to restore the clear edges to our thinking in his encyclical letter of June 29th. He recalls the pronouncements of his predecessors. Thus Leo XIII declared: "In the human family, God ordained a difference of classes, and amongst these, a kind of fair dealing by means of friendly cooperation." For it is clear that "as in the body different members act in concert, whence exists a control of tendency which is rightly called proportion, so in the State, nature has ordained that . . . the classes agree harmoniously among themselves, and in a suitable way engage in mutual fair dealing. They have an essential need of each other: Capital cannot stand without Labor, nor Labor without Capital. Harmony secures the order and excellence of things." (*Rerum Novarum*)

Continuing, Pope John comments: "Those then who dare to deny this difference in social classes are opposing the laws of nature itself; those who oppose this friendly and essential working cooperation between classes of citizens beyond all doubt are trying to disturb and disrupt human society with the greatest possible danger to private and public advantage." The Holy Father then quotes Pope Pius XII as saying: "In a nation worthy of the name, inequalities of social groups, which do not come from man's action but from the very nature of things, in no sense prevent the bonds of a common brotherhood. We refer to the inequalities which concern mental and spiritual development, economics, the varied circumstances of the citizens—always, of course, having due regard for considerations of justice and mutual charity." (Christmas Message, 1944)

We must regard the natural division of society

into classes as the providential order of things. fortunes increase or diminish.

While the Communists aim at a horizontal classless society, the Christian concept is that society should run vertically according to a vocational order—"disparity of function within a common interest." "Classes" emerged as the "orders" of society disappeared. It was not that the old vocational "orders" changed, yielding place to the new. Rather, a totally different concept of society arose with the growth and extension of Industrialism. The "orders" of the vocational system occupied definite places in the hierarchy of society, and each contributed toward the common good as well as its own according to its specific function. The gradual division of society into classes conformed mainly to the distribution of work and wealth among the members of society. In general people who belong to the same trades and professions tend to belong to the same class; and people of the same class regard one another as equals. It is a matter of common experience that there is a constant movement up and down among the members of the classes accordingly as

The Unholy War

Since classes depend on each other for goods and services, they live in harmony under normal circumstances. Abnormal circumstances arise when anti-social forces disrupt this harmony. The most formidable force has been, and is, the greed of certain finance-capitalists who enrich themselves at the expense of the community and instigate a class cold war. Due to the improved condition of the workers and the rise of trade unionism during the past century, this cold war has thawed considerably. But at the time of Marx and Engels it looked as though it were flaring up into a hot war. It was their joint intention to enlist every means, including hatred and violence, in provoking an all-out class war. The Communist Manifesto was a veritable summons to a crusade. It declared an unholy war not merely against the Capitalist system but against capitalists themselves. The Capitalistic class was not merely to be rendered impotent but entirely liquidated. Force and

violence were to be used, for force, as Marx had said, "had always been the midwife of an old society pregnant with a new one."

Communists, as distinct from Socialists, are not primarily interested in the immediate amelioration of the conditions of the working classes. In fact, they were, and still are, opposed to improvements in wages and conditions of work since such improvements put the time-table for the ultimate crusade out of joint. They are chiefly concerned with the class struggle and the setting up of a classless society. "Our morality," said Lenin, "is wholly subordinated to the interests of the class struggle of the proletariat. . . . Morality is that which serves the destruction of the old exploiter's society and the union of all toilers round the proletariat, which creates a new society of Communists."

Prophecies Belied

The emergence of the proletariat has been traced in a former issue of *SJR* (June, 1953). According to Marxian reckoning, these were to grow more and more wretched with the passage of time, while the exploiting bourgeoisie were to become ever more ruthless. This process was to lead to the inevitable clash, which was calculated to result in the liquidation of all non-proletarian elements, leaving the field in undisputed possession of the workers. Engels, with his sanguine faith in human nature, declared that "as soon as there is no longer any class of society to be held in subjection, and as soon as the collisions and subjections arising from class domination have been removed, when there is nothing more to be repressed, and when the special repressive force, the State, is no longer necessary . . . government over persons will be replaced by the administration of things and the direction of the processes of production."

We cannot but wonder if Engels really believed that when the proletariat had used lying and hatred, violence and treachery to create a classless society, they would later cast these vices aside like useless weapons. Even that confirmed Communist, Laski, detected a fallacy: "The resort to violence, even if it be successful, means trusting the officials who control the application of violence. It does not mean liberty; it does not mean equality; and it does not mean justice."

In Russia, the testing-ground of Marxism, the class war did indeed end with the liquidation of all non-proletarian elements in a storm of hatred and violence. The tragic results verified Bonald's

famous dictum: "The more violence the less real revolution." Instead of producing a classless society, the Bolshevik Revolution created a new class of despotic, tyrannical opportunists, impelled by avarice and the lust for power to impose on the leveled masses burdens as great and galling as those formerly imposed by the ruling classes.

"The New Class"

The bitter fruits of applied Marxism are recounted in a remarkable book—referred to in *Readers Digest* as "the book that is shaking the Communist World"—*The New Class: An Analysis of the Communist System*, Milovan Djilas (Burns & MacEachern). The author was expelled from the Communist Party of Yugoslavia and imprisoned for his frank criticism of Communism in practice. His book was smuggled out of Yugoslavia and published in various free countries of the world. *Life* described it in July, 1957, as "a smuggled book that will rock Marxism." *Voice of America*, as well as other stations broadcasting to the countries behind the Iron Curtain, made full and free use of its contents to prove to Communist-dominated countries they had merely exchanged tyrants. To Communist-minded Westerners it showed that the vaunted struggle to produce a classless society in the U.S.S.R. did in fact produce a ruling class more despotic than anything known in the past.

Mr. Djilas demonstrated that the Bolsheviks, while appearing to strive for the abolition of private property and class distinction, have arrogated to themselves the privileges of the highest classes in Western society. There is a wide and deep chasm between the ruler in Bolshevik Russia, who can dispose of wealth as he pleases, and the ordinary worker who is not even free to choose the type and location of work that suits him, but is at the beck and call of his rulers. The present rulers in Communist countries constitute a new form of exploiters, and the immense wealth they dispose of, ostensibly in the name of the community, is virtually their private property.

Since Mr. Djilas was among those who helped Tito impose Communism, and since he was one of the Big Four in the Yugoslav Communist Party, it can be accepted that he knew what he was writing about. But he is not the same type of disillusioned ex-Communist we find in such symposiums as *The God That Failed*. Moralities and ideologies do not trouble the author. He is rather deflated and infuriated that the Marxian sum did

not work out. He shared Engel's puerile belief that when the proletariat had purged out the bourgeoisie with uninhibited hate and violence, lying, robbery and every form of viciousness, they would become as angels in a proletarian classless Utopia.

It was one of the prime boasts of Marxism that it was scientific. If that were the case, it should be possible to predict its course as accurately as it is possible to foretell the result of chemical combinations. But all its great tenets have been disproved in theory and fact. Capitalists did not become more oppressive; the proletariat did not become more wretched; the great revolution did not take place in an industrialized society, nor did it produce disinterested citizens of a classless society. Why, it has often been asked, in spite of its manifest failings and falsities, do so many still believe in Communism. The answer seems to be that, far from being a scientific system, Communism is a faith, believed in with all the fanaticism of a Mohammedan in Mecca who is blind to the facts of history and the glaring facts of actual experience. That is why so many Communists still strive to stimulate and aggravate the war between the classes; that, and the cynical and envious urge to be themselves among the ruling class after the deluge of destruction.

The Catholic Solution

The sanest approach to the class war is to be found in the social encyclicals. *Rerum Novarum* suggests that by making workers part-owners of the industry, particularly by having workers become part-time farmers, the chasm between the classes might be closed. Workers who are part-time farmers would not only benefit the national economy by cultivating the land more intensively, but, by rediscovering their roots in the soil, would

feel themselves once more integrated in a living Christian community and thus lose the sense of hostility in an alien society.

Having stressed the need that Capital and Labor have of each other, *Rerum Novarum* continues: "It is therefore false to ascribe the result of their combined efforts to either party alone; and it is flagrantly unjust that either should deny the efficacy of the other and seize all the profits. Each class, then, must receive its due share, and the distribution of created goods must be brought into conformity with the common good and social justice; for every sincere observer is conscious that the vast difference between the few who hold excessive wealth and the many who live in destitution constitutes a grave evil in modern society." In condemning the evils of Socialism and Finance-Capitalism impartially, the encyclical suggests the reconstruction of social order and the elimination of class war through the restoration of the vocational order: "This is the primary duty of the State and of all good citizens: to abolish conflict between classes with divergent interests, and thus to foster and promote harmony among the various ranks of society. The aim of social legislation must therefore be the re-establishment of vocational groups."

The Catholic solution is the welfare of all classes as opposed to the warfare among them begun by Capitalism and provoked by Communism. Society was intended by the Creator to be a vast and variegated living organism, harmoniously integrated to work out the Divine Will. To try to make of it a dead level, macadamized affair under pressure by the Russian steamroller is to violate the Divine and Natural Law. Communists themselves have demonstrated, in a variety of ways, that they cannot be kept "on the level."

"In our country we have no experience of open and systematic warfare between management and labor. We should appreciate this good fortune. Nevertheless, the situation in Canada still falls short of the Christian social ideal.

"If there is no bitter struggle between the leaders of management and labor, neither is there any practical, effective, constructive collaboration, except during times of armed conflict. It is not sufficient for Christians to reject class warfare in theory. They must will and create collaboration, in fact and in spirit. Management and workers

must try to meet on concrete common grounds of thought which are capable of becoming grounds of action. There can be no common action without a minimum of common ideas.

"It would thus be normal for those who profess the Christian social doctrine, whatever their condition of life, to try to reach certain identical practical conclusions. This does not exclude a divergence of interests and certain conflicts which can be resolved only through compromise." (1959 Labor Day Message of Canadian Hierarchy)

A Great Man Dies—Yet He Lives

A TRIBUTE TO MSGR. M. M. COADY

Rev. Richard M. McKeon, S.J.—Syracuse, N. Y.

A TRULY GREAT MAN DIED on July 28, 1959, at Antigonish, Nova Scotia. He was a devoted priest, an inspiring teacher, a zealous apostle of the social order—a magnetic leader pleasing in the sight of God and men. His name was Monsignor Moses M. Coady. This name will be held in veneration by thousands of people throughout the world because Msgr. Coady showed them how to become masters of their own destiny.

At the funeral service Msgr. M. J. MacKinnon, executive vice-president of St. Francis Xavier University, paid high tribute to this man of God when he said in part:

"He believed, with a deep faith, in the dignity of man. He believed in man's destiny as a son of God. And he saw the image of God in man blotted out through ignorance, injustice and exploitation.

"Having a generous heart for people, Monsignor Coady went to present to the people themselves a positive program of self-help and mutual help which would bring them knowledge and justice. He wanted to restore the image of God in men. He also wanted, with all his heart, to restore men to a sense of their dignity. Yes, like Christ, he had compassion on the multitude."

In a humble way I would like to add to the many tributes which came in from all over the world. My first recollection of Msgr. Coady was the good news which arrived from Nova Scotia during the bleak years of the great depression. At that time millions of American families were in despair and want. Devoted husbands deeply felt the shame of not having work to support their families. No leader came forward with a program of self-help like the one still making progress in a land of limited resources.

Back in 1921, Father J. J. Tompkins had organized the first "People's School" which was to develop into the Antigonish Movement. In 1929, Dr. Coady was heading the new department of extension of St. Francis Xavier University. From

that time to his death he was the champion of the lowly. He brought them the saving message of the cooperative movement and Christian social doctrine. They responded under discouraging odds and finally victory was theirs.

The story of Dr. Coady's labors, his successes and, at times, failures is calling for a worthy pen. That story should be told in the hope that many others will feel prompted to participate in a similar program of social action. For countless millions in many lands need the same inspiration and guidance which Dr. Coady gave to his own people.

Qualities of Leadership

Dr. Coady once wrote a treatise on leadership. Here are some of the characteristics of a leader which he discussed. The leader must be intelligent. "The leader must be able to read what is going on in the minds of others, especially of his adversaries." The leader must be imperturbable, steadfast in the face of danger. He must be positive. "Dodging issues is poor strategy and an unhappy way to live." He must be dedicated "to something bigger than self." Essential to leadership is a good moral character.

Needless to say, all these characteristics were exemplified in this stalwart champion of human rights. Moreover, he had strong faith in his cause. He had hope in common folk if they would listen, study and act. His burning love of neighbor was translated into thirty years of practical action in works of the social order.

I think that the words of Peter Drucker defining a manager can be justly applied to Dr. Coady. Drucker writes: "Who is a manager can be defined only by a man's function and by the contribution he is expected to make. And the function which distinguishes the manager above all others is his educational one. The one contribution he is uniquely expected to make is to give others vision and the ability to perform. It is vision and moral responsibility that, in the last analysis, define the manager."

Dr. Coady did give vision to many thousands.

He proved to them that they could rise above sordid circumstances to a level of living worthy of human dignity. His leadership in directing a multitude of projects brought out in many the ability to perform. In a special way he imparted these gifts to his close associates, priests and laity, who have followed in his footsteps and who are valiantly extending the Antigonish Movement in many parts of the world. In their hearts and works he lives.

Dr. Coady knew that the lack of social justice—poor housing, unemployment, low wages, proper health measures—militated against advance in things of the spirit. Unless a man could improve his economic lot, there was danger of moral decay. Gifts are good and often necessary. But only parasites like to be the recipients of repeated gifts. Teaching others to help themselves is a far better act of love. The normal man desires to have work and thus to keep his self-respect, to know that he is making a real contribution to the society in which he lives.

As a principal founder of the cooperative movement in Canada, Dr. Coady never wearied in promoting its theory and works. Writing in the spring, 1958, issue of the *Canadian Cooperative Digest*, he urged the training of the people in its social philosophy. He said: "A total program of economic cooperation in all fields of human endeavor is the private free enterprise way that will enable the people to regain ownership of their country and become again fullfledged and responsible citizens. This is basic to enduring freedom and democracy."

I shall never forget my long interview with Dr. Coady on a summer tour of Canada in 1955. I still see him standing by a large map of the Maritime Provinces and pointing out dozens of colored pins indicating where cooperatives, credit unions, marketing associations and other works had been established. As I wrote in the December, 1956, issue of the *Homiletic and Pastoral Review* in the article, "Antigonish: Most Catholic Diocese" (this title has yet to be challenged): "Here was final proof of the success of group action after its philosophy had been thoroughly taught to the ordinary worker struggling under discouraging difficulties. . . . Each pin also represented a victory over pessimism, doubt, misunderstanding, and poverty."

All who are anxious to learn more about the work of Dr. Coady should read his fascinating

book, *Masters of Their Own Destiny*. It describes the Antigonish Movement up to the year 1939. It is inspiring proof of the success of adult education through economic cooperation. As one absorbs its contents, he feels close to this great social apostle whose heart ever was aflame with love of the common man.

To him the cooperative movement was an excellent expression of love. This is in keeping with the words of Bishop John R. MacDonald who links the doctrine of the Mystical Body with the cooperative movement. He said: "When people are in the state of grace, any cooperation with others for mutual help, or to foster the common good, is Christian charity in action. Men may combine their efforts in the spiritual, social, educational or the economic spheres: as long as their aim is to help others, they are practicing charity. Their cooperation may initiate or support works of religion and mercy, some community enterprise, a credit union . . . a cooperative building society: as long as they are helping others, they are practicing charity."

Since the end of World War II many stricken nations have been aided to recovery by the Marshall Plan. Underprivileged nations are grateful for the magnificent help of the Point Four and Colombo Plans. But I agree with the conviction of Dr. Coady that, if the principles and techniques of the Antigonish Movement had been adopted by the agencies involved, greater results would have been accomplished in a shorter time and with hope of lasting stability.

"Good Out of Nazareth"

"Can any good come out of Nazareth?" We know the answer to that ancient question. But a similar question might easily be asked by the casual tourist passing through the little community of Antigonish. Yet to the thousands who come here to learn about the tremendous good which has been done and which is ever increasing in many parts of the world goes the challenge to participate in works of Christian social reconstruction wherever they may be.

It has been my privilege to meet many men who have studied the Antigonish Movement and put its principles into practice. Every one, especially the priests, seemed to be filled with burning zeal for the cause. I doubt if the clergy of any diocese in the world can equal those of Antigonish in knowledge and works of the social order.

These men have studied under Dr. Coady. They have been inspired with his magnetic personality. He will live in them as they continue their fight for social justice. Some of these leaders are Bishop Francis A. Marrocco of Toronto; Monsignor Francis J. Smyth, Executive Secretary of the Catholic Social Life Conference; Rev. George Topshee of Xavier Junior College, Sydney, Nova Scotia; Rev. J. Clarence Lavigne, O.M.I., Institute of Social Action, St. Patrick's College, Ottawa. To know these men, to speak with them, and to see their works, as for example, the cooperative housing projects in many Canadian communities, make one realize the loyal disciples Dr. Coady left behind him.

In *Social Justice Review*, March, 1959, I endeavored to show the worldwide influence of the Antigonish Movement. For this effort Dr. Coady wrote me a sincere letter of gratitude. For many priests, religious, lay people and government officials have come from distant lands to study and take back home the inspiration and lessons of this great man. Several dedicated laymen from Antigonish have given their services in communities where poverty was the lot of the vast majority. Through their efforts more and better food has been produced. Technical skills have been taught to the people. The saving message of cooperatives and credit unions has been heard and put into practice.

Thus the name and memory of Dr. Coady lives in India, Indonesia, Pakistan, the Malay States, and Ghana, Africa. In Central America, South America and the Caribbean area his disciples have instructed people to help themselves and to arise from degradation and insecurity.

The constructive influence of Antigonish in foreign lands is great. But it would be far greater if financial aid were available to enable poor mis-

sionaries and lay leaders to come to St. Francis Xavier University to learn the theory and practice of its wonderful social philosophy. To my mind it is a shame that sufficient funds have been lacking for this apostolic work. Now is the proper time to remedy this situation.

A Dr. Coady Foundation

Accordingly, it is recommended that a Dr. Coady Foundation be started. Contributions could be solicited from all people, rich and poor. Great corporations which are establishing themselves in underdeveloped lands should be most generous, for the Antigonish Movement supports private enterprise and shuns government control. This movement has been tested and found successful. It should appeal to executives who demand efficiency and economy of operation.

There are many wealthy foundations which are doing excellent work in improving the lot of mankind in many fields of action. They should be anxious to help build up a Dr. Coady Foundation and to assist in its program.

Here, then, is a challenge for the Catholic and secular press: To take the story of the Antigonish Movement and the idea of a Dr. Coady Foundation and publicize it widely. The same story would make an inspiring movie and also a series of television features.

A great man dies—yet he lives. Dr. Coady will live in the minds of men as long as the Antigonish Movement thrives. It will continue his work of bringing light where there was darkness; of implanting hope where there was despair; of restoring proper dignity to men as children of God. And those who contribute of their material resources in support of this movement will reap rich dividends from the Master whom Dr. Coady loved and served in his fellowman.

"This (Antigonish) movement, viewed as a whole, may offer points to interest the social student. It may be noted that it envisions the operation—by the people, through the instrumentality of cooperatives—of the four main arteries of economic life—financing, production, buying and marketing. In theory, it should be applicable, with minor variations, to any area. It has none of the phantasies of Marxism, nor government direction of business. It is the people motivated and shown the way to run their own economic forms,

and it tends naturally towards a functional, or organic society, which, after all, is a spontaneous development, as it springs from the diverse aims and capacities and avocations of men. It is self-help through education; it is an intellectual and moral movement. Obviously, if such a plan can be realized on any worthwhile scale, it is up to the moral and intellectual forces to do it." (George M. Boyle in *How St. Francis Xavier U. Promotes Cooperation*, The Coop. League, N. Y.)

THE SOCIAL APOSTOLATE

Theory

Procedure

Action

The 46th French Social Week

THE 46TH *Semaine Sociale*, held in Angers, July 11-16, was devoted to a study of the rise of struggling nations in the vast world community. The sessions were held at the Catholic University of Angers upon the invitation of the late Bishop Chappoulie. The Bishop died a few months ago, the victim of a tragic accident in Africa where he was on a tour of studies.

The *Semaine* was unusually well attended with a registration of more than 2,000 delegates. At some meetings there were as many as 3,000 people present, including visitors. The participants at Angers were younger than delegates to the social weeks in former years. Fifty-eight per cent were under forty, whereas at Versailles in 1958, forty-five per cent were in this age group, and fifty per cent at Bordeaux in 1957. Another distinctive feature of the *Semaine* was the large number of foreigners, particularly from the underdeveloped countries. The English, the Germans and the Belgians came in greater numbers than ever before. Among the English was the well-known Anglican sociologist from London, the Rev. Patrick MacLaughlin. The Abbé Paul Bouvier, director of Caritas, came from Geneva, and M. G. Hoyois, of *Libre Belgique*, from Brussels. Father Joseph Majka, professor at Lublin Catholic University, came from Poland. For the first time in the history of the social weeks there were large representations from overseas countries. From Africa alone there came more than one hundred members: from West and Equatorial Africa, the Cameroons, Togo, Guinea and Belgian Congo. These included: M. Izel, of the Republic of Congo; M. Uscher, Vice-President of the National Assembly of the Ivory Coast; M. E. Milcent, journalist of Dakar; Fr. de Benoist, Director of *Afrique Nouvelle*; M. A. Peytavin, Finance Minister of Senegal; M. J. Larrue, of the Republic of Guinea. Besides Black Africans there were people from Algeria, Morocco, Tunisia, Martinique, Tamiti as well as Viet-Nam. There were also delegates from the States, South America, Canada and Japan.

The Mass at the opening was celebrated by Cardinal Richaud, Archbishop of Bordeaux, while

Msgr. Veuillot, Bishop of Angers, preached. More than twenty Bishops, including several from Africa were in attendance. The number of ministers, senators and deputies from France and overseas was unusually large. The *Semaine* opened with the reading of a lengthy letter from Cardinal Tardini, Secretary of State. Reminding the members of the *Semaine* that the Pope himself attended these gatherings as Nuncio, Cardinal Tardini expressed the Pope's interest in the *Semaine* and his good wishes for its success. The Cardinal then stated what, according to the Pope's mind, the *Semaine* should study: The *Semaine* should "study with clarity and appraise justly the responsibilities of Catholics today concerning inadequate living standards of poorer countries and the possibility of improving the economics of those countries throughout the world."

The Pope selected Msgr. Veuillot, whom he has known for ten years, to succeed the late Msgr. Chappoulie as Bishop of Angers. Msgr. Veuillot is a capable leader. According to him, the *Semaine* should first study concrete facts. While some people nearly starve, others live in opulence, providing a scandalous contrast with resultant tensions. The poorer nations are exploited by a perfidious propaganda. Nevertheless, it must be admitted that underdeveloped nations have just grievances. They have a right to higher living standards and should be helped within the family of nations. In view of the rapid growth of the world population and the necessity of a much more enlightened exploitation of national resources, the underdeveloped peoples must have access to the benefits of science, culture, social life and political freedom. To bring these benefits to the poor nations is the grave obligation of our generation.

Although great efforts are being made by various official bodies and private initiative, they are not sufficient to solve the problem of the underdeveloped nations. The Church has participated in such effort for many years through her mission apostolate. She clearly sees that a great obstacle to progress is the forgetfulness of God and a con-

tempt for His law, which result in narrowness of vision, egoism, a passion for profit, and moral cowardice. These faults further undermine the already unbalanced world and prevent fruitful co-operation among the nations. Catholics, obedient to the Holy Father, should work to solve these complicated problems. This is the duty of Catholics particularly in privileged nations. Catholics in underdeveloped countries also have their duty to cooperate loyally with those who help them. Political independence is not enough. There must also be social, cultural and economic progress. Exaggerated nationalism is to be avoided. The *Semaine* should work "to create a climate of mutual understanding and hopeful trust."

M. Flory, permanent president of the *Semaine*, opened the deliberations with an introductory lecture on "The Social Question Today: Inequality of Opportunity." The first six plenary meetings were given over to a study of the concrete situation. Prof. Balandier described the position of the underdeveloped countries and the efforts to find a solution in China, India, Ghana and Guinea. Prof. Barrère presented a statistical analysis of nations with a backward economy. M. Remond spoke on the evolution of the underdeveloped people and their violent nationalism. Prof. Folliet described the colonial era and problems created by it. M. Oudiette spoke on international aid to peoples in the process of political and social evolution. Finally, M. Abelin, former Minister, spoke on "The Seduction of Marxian Experiments."

The four succeeding meetings were devoted to studying the Christian concept of national development. Fr. De Soras, S.J., spoke on that very subject. Fr. Lebreton, O.P., discussed the vocation of peoples to growth and improvement. Fr. Houang, a Chinese Oratorian, stressed the responsibilities of nations towards themselves and to mankind generally. He was generously applauded after he concluded his speech with a quotation from St. Augustine: "The Church feels at home in every nation, and all people feel at home with it." Prof. Piettre closed this series of lectures with an address on "The Rise of Peoples and the Salvation of the World."

The last six lectures were devoted to practical orientations. Prof. Perroux stressed the truth that it is impossible to reconstruct the world today in terms of the nation. Considering the smallness of some national budgets in comparison with the grandiose turnovers of great international trusts,

Prof. Perroux demanded the control of economic power by political power and planning. M. Tessier read the paper of an African trade-unionist, M. Pongault, on "Human Objectives in a Policy of Development." Dr. Aujoulat treated cultural evolution and the formation of native specialists. Prof. Bye read a paper on economic option for counties in evolution. M. Estrangin discussed "Hunger in the World and the Future of Agricultural Countries." M. Delavignette stressed the need for social and political reforms in underdeveloped countries. Finally, M. Teitgen spoke on the participation of France in the rise of nations.

Besides the plenary meetings, the *Semaine* comprised twenty official organized discussion groups. They studied a great variety of subjects, such as adaptation of man to industrial work; the formation of woman, social and health aspects, radio and education, overseas workers in France, etc. Besides these official discussion groups, several Catholic papers, various movements, etc., organized their own discussion groups. Some discussion groups had as many as 350 people participating. The *Semaine* provided a wealth of personal contacts. An exemplary atmosphere of brotherhood and simplicity reigned throughout.

The *Semaine* has already published its "conclusions." They are numerous and merit a careful study. The "findings" of the *Semaine* may be summarized thus: There are rich and poor nations. Some live in hunger, others in unforgivable waste. The poor nations realize their misery and tend to form their own third bloc between the West and the Soviets. To help these nations rise to better living standards is a duty which must be discharged according to Christian teaching. While Capitalism is powerless to solve the difficulties, Marxism fares no better. The underdeveloped nations do not need paternalism. They must accept their responsibility. However, they do need help in the form of capital and technical skill. They cannot obtain these if they are given over to extreme nationalism. Industrial and agricultural progress must be balanced. Progress will result in great cultural changes. The *Semaine* deplored the division of the world into the two hostile blocs—a condition which retards the progress of underdeveloped nations. The French Commonwealth should give the example of a rapid, enlightened and balanced program of development.

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Social Action and Urban Renewal

THE PHYSICAL ASPECTS of urban renewal are quite spectacular. Whole blocks of old buildings are razed in a comparatively short time to make way for sleek new structures. The new look can escape no one's notice.

Not apparent to the human eye are the suffering, anxiety and frustration endured by many of the unfortunate people who are uprooted in the renewal process. The razing of so many homes at one time necessarily entails mass movements, often of people whose economic or racial status seriously aggravates an experience that is painful enough under the most favorable circumstances.

The hardships of displaced families are alluded to in a well-balanced article in the September issue of *Catholic Charities Review*. The author, Rev. Robert G. Howes, makes a strong point for more Catholic interest and participation in urban renewal programs. By way of eliciting that greater interest, he presents the situation thus: According to estimate, 100,000 American families will be displaced in the next few years by urban renewals, highway construction and other forms of government action; the heavy burden of relocation will fall on families with low income and low education standards as well as on families in a minority position socially; more than seventy per cent of the families relocated from one Philadelphia renewal project are dissatisfied with their new locations; the scattering of slum families imposes on them social adjustments for which they are poorly equipped; hardships for such families begin even before they move, viz., deterioration of property values, departure of neighbors, etc.

What all this adds up to is that both charity and social justice are not being applied to the extent they should be in our urban renewal programs. In some instances where Catholic parishes were involved in such a program, priests and people gave a good account of themselves by way of helping to safeguard the rights and interests of the community and its people. But in many other instances there was Catholic apathy, except for a concern over the parish properties where they were directly affected.

After recalling that we Catholics, in the great Ages of Faith, were once the arbiters of society, Father Howes states: "We can, if we wish, step forward as catalysts to ensure that, in the massive

changes in our American community, along with the hard-headed economic realities, full recognition is given to charity and social justice. It is hard to believe that Jesus Christ would have neglected the chance."

Toward a fuller Catholic participation, Father Howes offers to members of those parishes which are caught up in urban renewal projects a three-point program of study, observe and join—some-what of an adaption of the threefold approach advocated for social action generally, viz., observe, judge and act. "Study" would include the reading of published comment on renewal, relocation, Title I and housing, as well as attendance at public meetings. "Observe" calls for alertness to the various interests at work in urban renewal. "We can and we must insist that the desires of the private individual do not obscure or compromise the larger rights of the commonwealth..." "Join" refers to any alignment Catholics might have to make with other interested groups, such as religious bodies or accepted community organizations interested in promoting the common good or protecting the rights of individuals.

Urban renewal presents a splendid opportunity for Catholic social action. In fact, we have here a responsibility to the community which we can ignore only at the price of misrepresenting our Faith and its teachings to the world about us.

World Refugee Year—Unfinished Business

WHAT HAS HAPPENED to the World Refugee Year in our country? Proclaimed by a UN resolution, the WRY was officially inaugurated in the United States on July 1. Various speeches by public officials from the President on down signaled the beginning of this gesture of renewed interest in the plight of the world's millions of homeless people. To date there has been little more than speeches.

The U.S. contribution to this latest international effort on behalf of refugees was to consist of two measures of assistance: a substantial donation toward alleviating the hardships of those refugees who have no prospect of resettlement in the foreseeable future; the admission of an additional number of refugees into our country for permanent residence. It was hoped that our nation would thus set the example for the rest of

the free world even as it had done in various other instances of refugee relief since the end of World War II. The fact that the United States Government took the lead in organizing the Refugee Year by co-sponsoring the UN resolution with Great Britain only serves to further emphasize our responsibility and increase our embarrassment over our poor performance thus far.

The apathy toward the Refugee Year is quite general among us. Congress showed its disinterestedness by adjourning without acting on legislation that would have admitted 10,000 refugees a year for the next several years—a negligible number but significant as an indication of our interest in the refugees. The Administration displayed its unconcern by its reluctance to make the full \$10 million U.S. financial contribution approved by Congress. The American public as a whole has had little inclination to think about refugees during the past few months, what with their interests being monopolized by more sensational topics, such as the Khrushchev visit. All in all, the refugee cause has come to be a rather dormant issue with us.

The refugee problem is vast indeed. There are literally tens of millions of people homeless outside their own countries. Some have been enduring this mode of existence for almost twenty years. Their hopes for returning to their native lands grow dimmer as the cold war between the Communist East and the free West grinds on monotonously. There is a tendency to accept the

misery of the refugees simply as an accomplished fact—a phenomenon of our day, about which nothing much can be done. Such an attitude would please the Communist aggressors and suit their purpose admirably. But it is eminently un-Christian. Charity sternly forbids us to assume an air of aloofness to suffering and misery.

May we suggest that the World Refugee Year be the topic of addresses and discussions at meetings of our Catholic societies. It is not too late to redeem our past negligences. When Congress again convenes after the first of the year, pressure should be brought to bear for the immediate enactment of emergency legislation to admit more refugees to our country. But we must remember that the enactment of such legislation is only the beginning. The actual work of resettlement is not done by the government but by the citizens themselves. Thus far the brunt of this burden has been borne by a very few individuals—among us Catholics, by our diocesan resettlement directors working in concert with Catholic Relief Services—NCWC. Participation by our parishes in the form of a community effort has been almost negligible. And yet, refugee resettlement is achieved most successfully only when it functions as a community project. For, in resettlement work our ultimate objective is not merely to secure homes and jobs for our newcomers, but to make them happy members of our communities where their spiritual and moral interests as well as their physical and economic well-being are made secure.

Warder's Review

Impasse in Steel

AT THIS WRITING (October 15) the steel strike now in progress is already the longest since World War II. The passing days and weeks have not brought the striking United Steelworkers and the companies closer to agreement. On the contrary, both sides have become more adamant in holding to their claims with the result that an end to the strike seems farther away than ever. The Taft-Hartley Law, providing for a cooling-off period, is about to be applied. But the Steelworkers have already served notice that unless the companies adopt a different attitude in

the negotiations, they will be ready to resume the strike at the expiration of the 80-day cooling-off period.

The protracted steel strike gives us clearly to understand that we still have a long way to go toward achieving that much-desired harmony between Capital and Labor which is the basis of industrial peace. There is no doubt but that the past thirty years have seen real progress in this direction. But perhaps we have not advanced as far as we thought. The old spirit of mutual distrust and hostility is far from dead. And the

common good continues to run a very poor second in both Capital and Labor's hierarchy of interests.

One of the points on which the companies and the Steelworkers are most sharply divided is the demand of the industry for greater authority over work practices at the plant level to end "featherbedding and loafing." The union contends that the old rules constitute no bar to maximum output. It charges industry with designs to restore "industrial dictatorship." It has offered either to write into the new contract a guarantee that work rules are not intended to block progress, or to leave the entire issue to future study by a joint committee.

"Loafing and featherbedding" have become causes for legitimate complaint in some of the building trades and in some industries. We have no knowledge of the extent of their prevalence in the steel industry. It would be to the best interests of all concerned if these abuses were eradicated or at least curbed by the unions themselves.

Industry, on the other hand, has shown an inclination to use automation without much regard for the welfare of employees, many of whom are displaced at an age when the procurement of another job is virtually impossible. The unions are rightly concerned over the growing use of automation, which is often an issue in strikes even when not mentioned as such.

Such factors as automation and the resurgence of foreign industry in competition with our own make it increasingly necessary that management and labor realize that their interests as well as those of the community are inseparably bound up together. We may see the day when we can no longer afford the luxury of a protracted strike in an important key industry.

End of the Priest-Worker Program

THE SUPREME SACRED Congregation of the Holy Office, in a letter to Maurice Cardinal Feltin of Paris, gave the following reasons for the Holy See's decision to order discontinuance of France's priest-worker experiment:

"The Holy See believes that it is not indispensable to send priests as workers into the workers' world for the evangelization of the working class. It believes that it is not possible to sacrifice the

traditional conception of the priesthood to this aim, which the Church nevertheless regards as one of its dearest missions.

"In fact, it is essentially to exercise sacred functions that a priest is ordained—to offer the Holy Sacrifice of the Mass and the public prayer of the Church of God, to administer the sacraments to the faithful and preach the word of God. All other activities of a priest must be carried on according to these purposes or flow from them as practical consequences. Everything that is incompatible with them must be excluded from a priest's life.

"It is quite true that a priest, like the Apostles, is a witness, but he is one to attest to the Resurrection of Christ and, therefore, to His divine and redeeming mission. It is above all through the word that he should be a witness and not through manual labor done among workers as if he were one of them.

"... the Holy See believes, in addition, that work in a factory or an outdoor laborer's job is incompatible with a priestly life and obligations.

"In effect, daily work would make it nearly impossible for a priest to fulfill all the duties of prayer that the Church demands of him each day—celebration of Holy Mass, full recitation of the breviary, mental prayer, visiting the Holy Sacrament, and the Rosary.

"And even if certain priests could fulfill these duties, there nevertheless remains the fact that they would be giving to manual work time that they ought to use in their priestly ministry and for sacred studies. Did not the Apostles institute precisely the diaconate to free themselves from temporal tasks and devote themselves to prayer and preaching?

"On the other hand, work in factories or even in smaller enterprises exposes a priest little by little to the influence of that milieu. The priest-worker not only finds himself plunged into a materialist atmosphere, which is harmful to his spiritual life and often dangerous to his chastity, he is also led in spite of himself to think as his comrades at work in regard to social and labor union matters and to take part in their claims. This formidable combination of circumstances rapidly involves him in the class struggle. And that is inadmissible for a priest."

The priest-worker movement was a bold experiment undertaken to meet an extremely grave

problem: the reclamation of French factory workers who had drifted far from the Church. In spite of the admitted gravity of the problem, the Holy See has seen no reason to depart from established procedure which directs that the leaders of any group in social reconstruction must be recruited from the group itself. Leaders among workingmen must be workingmen themselves. Thus Pope Pius XI directed in his encyclical on Atheistic Communism:

"Under the guidance of their Bishops and priests, they (workingmen) are to bring back to the Church and to God those immense multitudes of their brother-workmen who, because they were not understood or treated with the respect to which they were entitled, in bitterness have strayed far from God. Let Catholic workingmen show these, their wandering brethren, by word and example that the Church is a tender mother to all those who labor and suffer, and that she has never failed, and never will fail, in her sacred maternal duty of protecting her children."

Soviet Timetable

AS TO THE ULTIMATE effect of Nikita Khrushchev's visit to the United States there can be only speculation and conjecture. Some leading spokesmen of the West have expressed their feeling that the visit has served to relax the tension between Russia and the free world. Much significance is being attached to Khrushchev's assurance to President Eisenhower that the Soviets no longer stipulate a deadline for the solution of the so-called Berlin crisis. However, it is to be remembered that no assurance was given that the Russians mean to yield a single iota of their master plan for world domination. A supremely confident Khrushchev merely gives us to understand that he is not in a hurry. He is satisfied with the progress achieved thus far and ostensibly harbors no doubts over Communism's ultimate victory.

Evidently there has been a change in the Soviet timetable. It would seem that more than ever the Soviets want to avoid a shooting war. They are confident of attaining their ends through other means. According to Khrushchev's frequent boast, they are convinced that time is on their side.

It is quite apparent, of course, that present trends in world trade, to mention only one im-

portant factor in the cold war, are unfavorable to the U.S. economy. Our imports are increasing and our exports decline as we feel the impact of growing competition from foreign countries with their cheap labor. Unmistakable signs of monetary inflation should also give us concern even as they must gladden the hearts of the Kremlin masters.

Then there is the question of the stability of some of our allies. Berlin and re-unification are paramount to West Germany. But the German Federal Republic has been strong largely because of the leadership of Chancellor Adenauer. Well up in his eighties, Adenauer cannot continue at the helm much longer. With no one apparently qualified to succeed him, the future of West Germany takes on a dubious aspect. Will Adenauer's death or withdrawal from office precipitate a political crisis in Free Germany? Is the new Soviet timetable on Berlin predicated on such a prospect?

An uncertain political future also comforts France. Like Adenauer, Charles de Gaulle is a leader whose success derives from the strength of his personality. Although not as old as the German Chancellor, de Gaulle may not reasonably expect to bear the heavy burdens of his office many more years. He represents the extreme Right which certainly has no one who looms as a qualified successor. In fact, there does not seem to be in all France a political personage, other than de Gaulle, equal to the challenge of the present crisis. If and when he yields the premiership, will the political pendulum in France swing to the opposite extreme of Socialism and Communism? Left wing elements in France are still quite strong, even though one hears little about them these days. They are biding their time. Their interests and loyalties are completely with the Soviets. Their support figures in the Soviet time table.

These are unpleasant and disturbing possibilities. Yet they must be contemplated lest we fall victims to the smiling diplomacy of the Soviets. If Khrushchev on his visit was less demanding on the Berlin question than he was previously, it does not mean that the Soviets have given up their designs on that city. It may mean only that they are more certain now of gaining their objective. They can wait. They have only changed their timetable.

SOCIAL REVIEW

Annual Income

ON APRIL 21, THE U.S. Government reported that half of the Nation's families had incomes above \$5,050 in 1958—a \$20.00 increase from the previous year's median family income. The median is the point in a series at which there are equal numbers above and below it.

The increase in annual income, according to the Commerce Department, was more than made up for by rising prices early in 1958. As a result, the purchasing power of families declined slightly.

The Department said that the real, after-tax income per family rose about 1¾ per cent a year in the 1947-57 decade. The growing proportion of working wives was a dominant reason for the rise.

The report in question showed no change in 1958 in income distribution. Fourteen per cent of all families and single persons had incomes under \$2,000.00, and five per cent fell into the \$10,000-or-more category.

Catholic Worker of London Ceases Publication

THE SEPTEMBER ISSUE of the *Catholic Worker* of London announced that it was discontinuing publication. The decision to cease publication was necessitated by rising costs and falling sales.

The London *Catholic Worker* was one of three publications by that name. Its counterparts are monthlies in New York and Melbourne. The New York *Catholic Worker* is the oldest of the three.

The *Catholic Worker* of London began in June, 1935. The paper originated as a Catholic effort to correct the widespread social injustices of the 1930's. It was associated with a "House of Hospitality" which practiced the spiritual and corporal works of mercy among the unemployed and their families. World War II brought an end to the "House of Hospitality." With the advent of the Welfare State, the problems of the people took on a new form. From protesting against social injustices the *Catholic Worker* became a stimulus to the sense of personal responsibility, especially in the trade union movement. Since the War, the paper had widened its scope to include not only strictly social questions but also international and family problems. In a special way, it sought to encourage Catholics to work inside the trade unions and the political parties.

The editor of the *Catholic Worker* at the time of its discontinuance was Mr. R. P. Walsh.

Conference on the Aging

PLANS ARE UNDER WAY for the White House Conference on the Aging which will be held in January, 1961. The theme of the Conference will be: "Aging with a Future—Everybody's Concern." Some 2,750 delegates are expected to attend. The majority of these will be apportioned among the states and will be appointed by governors. Other large groups of delegates will represent private organizations, specialist groups and Government agencies.

An advisory group for this Conference, numbering 130 persons, was recently formed by Arthur S. Flemming, Secretary of Health, Education and Welfare. The Committee has already met to draft preliminary plans for the program of the White House Conference. At the time the Advisory Committee was appointed, Secretary Flemming declared: "There are almost 50 million Americans who are forty-five years of age and over in our country today, whose economic security and retirement problems, including health and medical care, recreation, housing and social and civic participation will be the major concern of the White House Conference on the Aging."

Employment of Older Workers

ELMER A. CARTER, CHAIRMAN of the New York State Commission Against Discrimination, reported on August 2 that employers in his state were hiring more older workers since legislation barring age discrimination became effective approximately a year ago. He revealed that workers over forty-five years old placed in jobs by the State Employment Service were twenty-one per cent of the total so placed in the first half of 1953. He said that the percentage increased to twenty-nine per cent in the same period of 1958, and to thirty per cent in 1959.

In commenting editorially on this favorable trend, the *New York Times* of August 11 stated: "A gratifying finding in the report is that one of the many effects of the July 1, 1958, revision has been the virtual disappearance of employment advertising specifying age clarifications. It is also heartening to realize that New York, through its employment service, continues to find employment for a larger number of older workers than does any other state in the Union."

The National Association of Manufacturers predicted on August 14 that older persons will have greater job opportunities, especially in the next ten years. In explaining the reason for this prediction, the N.A.M. stated that the United States

labor force was expected to increase ten million in the next decade, and that 2,225,000 of these workers would likely be men and women over fifty-five years of age. Because of the low birth rate in the 1930's, the N.A.M. statement explained, there will be fewer workers available in the twenty-five to forty-four age group.

The N.A.M.'s views were presented in a statement to the Senate Labor Committee's sub-committee on problems of the aging. The Association's expression incorporated this advice:

"At times the older job seeker puts obstacles in his own path. Sometimes, suffering from low morale, he is inclined to believe that he is not wanted in the labor market. Instead of accentuating his strong points and skills, he builds up 'the accent on youth' idea and magnifies the handicap of age.

"As people advance in years, this attitude can become, in itself, the most serious handicap. Unless they guard against it, they can easily acquire a 'prejudice complex.' Therefore, a determination to steer clear of this pitfall is most important to the older person looking for work."

Longevity

STATISTICIANS OF THE Metropolitan Life Insurance Company report that gains in the life expectancy of the American people, which now is close to seventy years, are expected to be much more modest than those of the last two generations. By the year 2,000, the expectation of life at birth in the United States is expected to be slightly over seventy-four years. This anticipated gain of less than five years contrasts with the twenty years added to the average lifetime between 1900 and 1957.

Gains in longevity during recent decades have been greatest at the younger ages, the statisticians related. Thus, since 1900 about 11.5 years have been added to the expectation of life at the age of five, contrasted with an increase of nine years at the age of twenty-one, and of five years at the age of forty. At the age of sixty-five, the average remaining lifetime has been extended by one to two years.

Religion

THE NATIONAL COUNCIL of Churches has reported a five per cent increase in church membership in the U.S. during the past year. According to the Council, the ratio of membership to the total population in 1958 was sixty-three per cent, the highest in our nation's history.

Catholics noted a gain of 3,700,000 or ten per cent in the past year; Protestants, a gain of

1,700,000, or 2.10 per cent; Jewish congregations listed no change. The Methodist Church remains the largest Protestant denomination with 9,670,690 members. Membership in the Catholic Church is listed as 39,509,508.

The National Council of Churches did not compile the statistics. These were given by the various churches themselves. The Council merely published them.

Liturgy

IN TANGANYIKA the Latin liturgy is fast becoming part of the daily life of Catholics, both inside and outside the churches. High Masses in the missions are well attended with almost universal participation of the congregation in the singing.

Foreign visitors to this Central African territory usually are surprised to hear the Gloria or the Credo of a Gregorian Mass sung by groups working in the fields.

Socialism

INDIA'S DOMINANT political party has adopted a policy of more Socialism in its next five-year economic development plan which will begin in 1961. The All-India Congress Committee, which guides the dominant Congress Party, accepted a report on the Government's third five-year plan. The report said that the plan "should take the country a significant step toward its goal of the socialist society."

The report outlined a program of expanded public industries, regulation of private industries, regulation of private profits, greater state trading and more social service. The plan is expected to involve an expenditure of \$21 billion.

Cigarette Consumption

A U. S. GOVERNMENT source predicted that Americans in 1959 would smoke a record of 465,900,000,000 cigarettes. Last year 436,300,000,000 cigarettes were consumed in this country. It is significant that the rise in cigarette consumption continues despite warnings from medical doctors that there is a relation between the high incidence of cancer and cigarette smoking.

The report in question estimated that fifty-eight per cent of all men and thirty-six per cent of all women over the age of fifteen in the U.S. are cigarette smokers.

Masonic Dedication Protested

ANC RELEASE IN *The Tablet* of Brooklyn, September 26, reports that protests of citizens resulted in the withdrawal of an invitation to Masonic officials to dedicate the new El Capitan Public High School in Merced, Cal. The invitation was withdrawn by the Merced School District which last year permitted Masonic officials to dedicate the new public high school at Atwater, Cal., in a Masonic religious ceremony.

Local taxpayers protested that allowing the Masons to dedicate the new school would constitute favoring one religious group over others. As a result of these objections, the cornerstone of the El Capitan school was laid in a non-denominational ceremony by the head of the school's Board of Trustees and the president of the student body.

Although the ceremony was non-denominational, leading representatives of various faiths in Merced participated.

New Benedictine Abbot General

FATHER BENNO GUT, 62-year-old native of Switzerland, was elected Abbot General of the Benedictine Order at a meeting of the General Chapter in Rome, which was attended by Benedictine abbots from all parts of the world.

Formerly head of the Benedictine Abbey in Einsiedeln, Switzerland, the new Abbot General succeeds Father Bernard Molin, also a Swiss, who was elected in 1947. The new Abbot General will serve for the next twelve years.

Credit Unions

THE SESSION OF CONGRESS, recently adjourned, re-wrote the federal credit union act of twenty-five years ago and inserted the following major changes:

1. An increase in the maximum maturity of loans from three to five years.
2. An increase in the signature (or unsecured) loan limit from \$400 to \$750.
3. Authorization of federal credit unions to cash and sell checks to members for a reasonable fee.
4. To liberalize borrowing restrictions on federal credit union officers.

5. To authorize semi-annual dividends instead of annual.

The new law makes a number of changes in the organization and administration of federal credit unions. One of these changes allows the Board of Directors to appoint supervisory committees which previously had to be elected by the members. Another change would permit a loan officer, appointed by the credit committee, to approve certain loans now requiring approval by the credit committee. The new law also includes federal credit unions within the criminal laws prohibiting bank robbery and incidental crimes.

The Rt. Rev. Msgr. John O'Grady, Executive Secretary of the National Conference of Catholic Charities, upon completion of a tour in Peru as a member of the Andean Study Group of the UN, reported that it was the unanimous verdict of the UN officials that the Maryknoll Fathers' cooperative program in that section has created a new hope for thousands of Andean Indians.

The Maryknoll credit union movement was started in San Juan Parish, Puno, Peru, in 1955. It began with twenty-three members. Today the credit union boasts some 3,000 members and \$250,000 in savings. At the Bishop's Conference in January, 1958, Father Daniel McLellan, M.M., was authorized to extend cooperative credit unions throughout the entire country. He has set up a central office for this purpose and already has established sixty-seven credit unions.

In addition to making small loans, the credit union of San Juan Parish has enabled the people of Puno to buy 260 homes, acquire farm equipment, start business, and pay medical bills. During the past four years the parish cooperative has advanced more than \$1 million of credit to all classes of Peruvians at a one per cent interest rate. Professional finance companies in Peru charge from twenty to fifty per cent on a loan.

"Peruvians feel that the Maryknoll cooperatives have made a real contribution," reported Msgr. O'Grady. "They hope that the cooperative idea can be extended to the entire country."

The Popular Credit Unions of Mexico, started in 1951 by two priests with the assistance of Catholic laymen, now have 25,000 members in twenty-four of Mexico's twenty-nine states.

Mexican Bishops, priests and Catholic Action are prime supporters of the credit unions which are established mainly in parishes and labor guilds. These credit unions are headed by laymen, but in nearly half of them there are priests on the boards of directors.

HISTORICAL STUDIES AND NOTES

EARLY GERMAN SETTLEMENTS IN AMERICA

I

Arkansas, 1720-1722

EARLY IN THE EIGHTEENTH century, John Law, a Scotch financier, received a concession of land in Arkansas with the stipulation that he was to settle a large number of colonists there, for the protection of whom he was to erect a fort and keep a company of soldiers. He advertised for German colonists and found a willing response among the people in the Rhine valley.

During the year 1720, a great number of Germans arrived in Louisiana at various times and on various ships. On September 16, 1720, the ship *Le Profond* brought more than 240 Germans. Landing at Biloxi, Mississippi, they travelled by inland route to the Mississippi River and up to Arkansas. They arrived in the latter state towards the end of 1720, or in the Spring of 1721. On the 4th of June, 1721, the ship *Protefaix* arrived in Louisiana with 330 colonists for Law's concession only to hear the news of Law's bankruptcy. Now the Germans in Arkansas were left without any assistance. Clearing the ground and building shelters had occupied most of their time, so that up to August, 1721, little farming had been done.

After the news of Law's failure had spread, neither Law's agent nor the Company did anything to tide the colonists over to the first harvest. So these Germans were forced to ask for help from their only friends: the Arkansas and Sothui Indians. When help from this last source failed and smallpox began to break among the Indians and Germans, the colonists were forced to give up all and abandon the settlement. On March 21, 1722, only forty-seven persons were left. Soon thereafter they went down the river to New Orleans. On makeshift rafts they floated down the river with the intention of returning to Europe. Governor Bienville, in order to retain them, gave them rich alluvial land comprising two counties on the right bank of the Mississippi, about twenty-five miles above New Orleans.

(Kenkel, in *Central Blatt and Social Justice*, May, 1917, p. 46, Corrected from Deiler, *Geschichte der deutschen Kirchengemeinden im*

Staate Louisiana, New Orleans, 1894, pp. 9-10, and Deiler, *The Settlement of the German Coast of Louisiana*, Philadelphia, 1909, pp. 11-38).

Chicago, 1833-1836

Toward the close of 1833, Chicago found itself a legally organized town and must have had a population of at least 150. About ninety per cent of these inhabitants were Catholics, among whom were the half-breed Potawatomi Chiefs Billy Caldwell and Alexander Robinson. Two converts from Episcopalianism, Anson and Augustine Deodat Taylor, were leaders in the movement to obtain a priest for the rising town. A petition dated April 16, 1833, was sent to Bishop Rosati of St. Louis. The petition states: "There are here several families of French descent and others quite willing to aid us in supporting a pastor. We count almost one-hundred Catholics in this town." (Rothensteiner, *History of Archdiocese of St. Louis*, Vol. I, p. 553)

The list of the petitioners' names reveals that the total Catholic population was 124, comprising seventeen families with 102 souls, twenty unmarried men and two unmarried girls.

The families and their number of members are as follows: J. B. Beaubin—14; M. Beaubien—12; A. Quelmet—10; Th. J. V. Owen—9; A. Robinson—8; J. Lamframboise—7; Major Whistler—6; J. Chassut—5; J. Pothier—5; R. Laframboise—4; E. Laframboise—4; L. Bourasse—3 P. Leclerc—3; L. Chevalier—3; J. Mann—5; P. Walsh—2; E. Taylor—2.

Owen, an Indian agent, was a non-Catholic.

The names of single men are: T. B. Maranda, J. Caldwell, D. Vaughn, J. B. Rabbie, J. B. Tal-eavy, J. Hagan, B. Laver, J. Vaughn, J. B. Proulx, J. B. Durveher, A. Taylor, J. B. Brodeur, A. St. Ours, Ch. Mouselle, D. Asgood, L. Francheres, M. Smith, B. Deplat, J. Hondorf, Nelson P. Perry.

Hondorf was a German. The two girls were the sisters of T. B. Maranda.

These names of the petitioners were published from the original preserved in the archives of the Archdiocese of St. Louis by Rt. Rev. Frederick

George Holweck in *Central Blatt and Social Justice*, March, 1919, pp. 388-389. The Catholic Encyclopedia, Vol. III, p. 653, wrongly counts thirty-eight men and 122 souls. It may be that Major Whistler was also a non-Catholic, as was one or the other gentlemen, so that actually the number of Catholic souls was a hundred.

In answer to the petition, Bishop Rosati, on the following day, April 16, 1833, appointed Father John Mary Irenaeus Saint Cyr to take charge of the congregation in Chicago. The latter arrived in Chicago on Friday, May 3, and on Sunday, May 5, 1833, he celebrated the first Mass in Mark Beaubien's log cabin on Lake Street near Market. On May 22, 1833, Father St. Cyr entered his first baptism in the church record: George Beaubien. On June 4, 1833, St. Cyr reported that three ships had lately arrived, crowded with passengers who, in most cases, came to settle there. Shortly thereafter he secured a lot near the corner of Lake and State Streets and erected a church building twenty-five feet by thirty-five feet, at a cost of four-hundred dollars. On September 16, the carpenters were still working on the chapel, but expected that they would be finished by September 29. It took an additional week until Father St. Cyr could celebrate Mass in his chapel for the first time (October 6, 1833).

As we saw, one of the signers of the petition of April, 1833, was a German, J. Hondorf, an unmarried man. Apparently he was the first German Catholic in Chicago. Tradition states that during 1833 two Catholic Bavarians arrived there. They had made their journey on foot from Buffalo, N.Y. Their names were John Belz and Eberharter. They are credited with having established the first brewery in Chicago. Mr. Belz settled there and in 1837 was married. Of Eberharter we have no further record.

After May 22, 1833, Father St. Cyr entered seven more baptisms into the record during a period of two months. These were children of Canadian traders and Indian women. A sponsor at one of these baptisms was Juneau, the founder of Milwaukee.

On July 17, 1833, German twin girls were baptized, the ninth and tenth baptisms of the record. The record reads: "On the seventeenth of July, eighteen hundred and thirty-three, I, the undersigned, baptized Mary and Catherine, daughters of John Wode (Wode—Wodan is surely German), and Marianna Kannenkoth, born the 16th July, 1833. Sponsors: Jacob Tolly and Ca-

therine Harrington." Two years later, August 24, 1835, we find the entry of a third German child, Peter Adam Schwartz, and ten months later the entry of a fourth German child, Henry Jaeger, on June 19, 1836. All were baptized by Father St. Cyr.

The first burial of a German Catholic is entered on July 17, 1836. The family name of this man is not given. The entry reads in full: "Died at Chicago, Illinois, the 16th of July, 1836, John—after the reception of the last sacraments. On the 17th I performed the ceremony of the Church over the corpse in the presence of a large crowd of Germans. He had been stabbed."

The first marriage of a German Catholic couple was that of John Belz and Veronica Periolat of Alsace. They were married on August 24, 1837, by Father O'Meara, the successor of Father St. Cyr (Holweck, Fred. G., in *Central Blatt and Social Justice*, June 1917, p. 76, and November, 1917, p. 338).

Bishop Bruté stated in his letter of November 26, 1835, that "of late Illinois has received a large increase of German immigrants, especially Bavarians." On August 23, 1836, Bishop Bruté arrived in Vincennes in the company of a number of priests. One of them, Father Bernard Schaeffer, an Alsatian, was appointed pastor of the Germans in Chicago, and by September 5, 1836, he was stationed there.

Father Schaeffer could speak English to an extent, and Bishop Bruté considered him capable of ministering to English-speaking people. He also spoke French to perfection. Naturally the Irish and American Catholics did not cherish him as their prospective pastor upon learning of the withdrawal of Father St. Cyr. Thus they sent a petition to Bishop Rosati, asking that Fr. St. Cyr be retained in Chicago. Nevertheless, Father St. Cyr departed in the latter part of March, 1837, and Father Schaeffer was left alone in Chicago. He struggled on until the end of June, 1837, when Father Bernard O'Meara came to Chicago to assist Father Schaeffer in his last illness. The latter died October 2, 1837. (Rothensteiner, *op. cit.*, pp. 562-564)

In his letter of October 10, 1837, Bishop Bruté writes: "I am sorry to report that I have already lost by death an excellent missionary, Father Schaeffer, a native of Strassburg and my companion on my last voyage. Upon his arrival I sent him to Chicago; he preached in German,

English and French, and showed great zeal in his pastoral duties. He died on October 2, 1837 at Chicago, (*Berichte der Leopoldinen Stiftung*, vol. XII, 1839, pp 33 sq.). Father Schaeffer was succeeded by a young priest, Joseph Fischer. The

Germans continued to have services in St. Mary's Church until they built their own St. Joseph's Church.

(To be continued)

REV. JOHN M. LENHART, O.F.M. CAP.

Book Reviews

Received for Review

- Cardon, Louis, O.P., *The Cross of Jesus*. Vol. II. B. Herder Book Co. St. Louis. \$3.75.
 Johnson, Rt. Rev. Msgr. Peter Leo, *Crosier on the Frontier*. A Life of John Martin Henni. State Historical Society of Wisconsin, Madison, Wisconsin. \$3.75.
 Peeters, Paul, *Massive Retaliation*. The Policy and Its Critics. Henry Regnery Co., Chicago. \$5.00.
 Ward, Leo R., *Catholic Life, U.S.A.* B. Herder Book Co., St. Louis. \$3.95.

Reviews

- Fruth, Rev. Alban, O.S.B. *A Century of Missionary Work Among the Red Lake Chippewa Indians 1858-1958*. St. Mary's Mission, Red-lake, Minn., 1958. Pp. 125. Paper covers. \$2.00.

IN A SIMPLE WAY Father Fruth tells the story of pastoral work among the Chippewa Indians of Red Lake, Minnesota. Centuries ago Father Allouez made some contact with the Chippewa Indians; but it was Father Baraga who began systematic missionary work among them. In 1858, when Father Pierz decided to open this particular mission, some twenty Catholics who had been baptized by Baraga at La Pointe, Wisconsin, lived among the 800 to 1,400 pagan Indians at Red Lake. Eventually Benedictine priests and Sisters took charge of the mission, and they have continued to staff both the church and school down to the present time.

The author touches on conspicuous characters, such as Father Pierz and Katherine Drexel, as well as on national policies, such as government aid to Indian schools. Nor does he pass over in silence the eccentricities of some of the pastors. The latter, in some cases, apparently absorbed the spirit of procrastination that characterized their parishioners. As for the present condition of the Indians, the author comments by way of conclusion: "The majority exist on a hand to mouth basis, but yet are unwilling or unable to depart even though they can be assured of bettering their condition."

The book is copiously illustrated. It has some bibliographical footnotes, but it lacks an index.

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- Baumstark, Anton, *Comparative Liturgy*. Revised by Bernard Botte, O.S.B., English Edition by F. L. Cross. Newman Press, Westminster, Md. 1958. xix and 249 pp. \$6.50.

Anton Baumstark was a brilliant and devout layman who in 1948 closed a career of fifty years spent in writing and in teaching, at Chevetogne, Heidelberg, Bonn, Nijmegen and Münster. He is the creator of the science of comparative liturgy, and this book is a revised edition of his *Liturgie Comparée*, published in 1939.

Immense as was his erudition, Baumstark occasionally fell into unwarranted speculation. In revising *Liturgie Comparée* in 1952, Dom Bernard Botte, O.S.B., of Mt. César Abbey, Louvain, added notes of his own where the statements of the author seemed to him mistaken, and corrected and supplemented the bibliography. Also, he provided in his Foreword, which is included in the present English edition, a valuable critique of Baumstark as a liturgist. From this carefully edited volume, the English edition, appearing in 1957, was prepared by F. L. Cross of Oxford University, who in consultation with other liturgical scholars further extended the annotation and bibliography.

The translation and format of the new book are excellent. Its ten chapters treat Aims and Methods of the Comparative Study of Liturgy; Laws of Liturgical Evolution; Structure of the Great Liturgical Units; Liturgical Prayer, Poetry, and Action; Psalmody and Liturgical Lections; the Great Ancient Feasts; and the *Sanctorale* and Lent. The Bibliographical Appendix of thirty-five pages covers the Roman rite and thirteen other rites. The introductions of Baumstark and Dr. Cross, as well as that of Dom Rotte, are included. An index of manuscripts and a general index complete the volume.

While the book is of incalculable importance to the scholar, its appeal to the general reader is not strong. Interest in the book will remain restricted unless it be that recent developments in the Church are whetting the general reader's appetite for specialized knowledge in regard to the liturgy in which he is now being asked to participate actively, or in regard to the coming ecumenical council which is expected to inaugurate notable changes in the liturgy as he knows it.

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Harrison, William T., *The Truth About Right-To-Work Laws*. The National Right to Work Committee, Washington, D.C., 1959. 180 pages, paper bound. \$2.00.

In many schools in the United States, the question of voluntary versus compulsory union membership is currently a topic for discussion and debate. *The Truth About Right-To-Work Laws* is a valuable addition to the available research material.

Mr. Harrison, a veteran union member, for seven years was an official in his union. From 1956 to 1959, he was executive secretary of the National Right to Work Committee, and is now its president. His primary interest is the welfare of the worker; and in his author's preface he states: "... it is my earnest hope to separate reality from fake claims and make clear each for what it is. You will find here no invective, no misinformation and surely no political pressures."

Mr. Harrison has done an admirable piece of work, with careful and painstaking documentation of each statement that he makes. He begins by defining the various types of labor contracts so that there can be no confusion in terms. Then he gives a brief history of the growth of big business in the last two decades of the 19th century, and an account of the development of the labor movement, under such dedicated men as Samuel Gompers, for the protection of the worker's rights. From this point, he traces the "yellow dog contract" (through which workers could be prohibited from joining unions), to the other extreme, which sanctions compulsory union membership. A situation then developed, Harrison points out, where workers who had been freed from the domination of the employer were placed in a position where they were forced into subservience to union bosses. This, he explains, is the reason for right-to-work laws which protect the worker's right to join or not to join a union.

Several chapters are devoted to analyzing the tactics that are used by union officials in their campaign against these laws. Mr. Harrison examines the supposed "economic facts" that have been cited by unions to justify compulsory membership and gives the actual figures from authoritative sources. He cites the semantic trickery that has been used to convince the unwary that compulsion is for the best interests of the worker.

In a chapter on "The Moral Argument," the author quotes both pro and con, including several Catholic sources. (One might wish that he had included more: e.g., the statement of Pius XII in his 1952 Christmas Message, the views expressed by Archbishop Muench, or Father F. C. Falque's "Theology of Right to Work.")

Material presenting the case for both sides is included in the bibliography. The sources listed are good, and the bibliography is fairly comprehensive, although two of the best of the recently published booklets are not included: Joseph P. Wagner's brochure, intended for use in schools, *The Right To Work Laws*, a pro-con discussion, and William Ingles' excellent *Right To Work Handbook*.

Despite its mildness of presentation, Mr. Harrison's book presents a good case for legislation that protects the worker from exploitation by union as well as by employer, and contains information that has not ap-

peared in other studies. It should be included in the library of every school and research organization.

EDITH MYERS
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Perret, A.S., O.P., *Towards Our Father's House*. Translated from the French by R. N. Albright. B. Herder Book Co., St. Louis. 118 pages. \$2.50.

Faced with the possibility of instantaneous death for vast multitudes in this era of the atomic and hydrogen bombs, many have stood off to take a closer look at and give more serious thought to death. Every serious-minded Catholic must periodically reflect on the reality of death and the prospects it opens up for him, not with a view to becoming morbid or anxious, but solely to bestir himself to more watchful preparedness.

Towards Our Father's House provides suggestions for the right ordering of our thoughts and resolutions concerning the stages in our progression from life to our true home with our Father. True preparation for death begins with trust in God who has seen fit to keep its time, place and circumstances hidden from us. One aspect of our death is up to us—the preparation for it. Fittingly, the first chapter of this book is devoted to this important subject.

The author also makes several valuable preparatory suggestions. Among them, the most precious is the practice of having Holy Masses offered even during lifetime for the need of one's soul, for obtaining the grace of a holy death, as well as the remission of sins not as yet expiated.

A Christian death, purgatory, heaven, and the reunion with our loved ones after death are each treated subsequently. Many interesting and infrequently met ideas are brought out; incidents from the lives of the saints are cited. Theological references from the writings of St. Thomas are quoted to substantiate many of the statements, while in other instances the prayers and exhortations of the Church add solemnity to the reading. There is also the reminder of the infinite treasures of Holy Viaticum and Extreme Unction, with excerpts from the liturgy used in the administration of each statement.

The three chapters treating of heaven and the life of the blessed give us some conception of the activity and felicity that await us there. The vision of God, made possible to our natural capacity by the light of glory, shall constitute our most intimate, all pervading and never-ending bliss. Extensions of this beatitude shall satiate our natural powers of intellect and will, as well as the joy of union with our loved ones.

Since "it is appointed unto all men once to die," all can draw profit for time and for eternity from reading and rereading *Toward Our Father's House*. Meditation on the prayers for the dying which are incorporated into the text makes for a fruitful rehearsal of our final and momentarily important act.

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(Garriguet, L., *The Good God; An Essay in Theology on the Infinite Mercy of God.* Congregation of Marian Fathers, Eden Hill, Stockbridge, Mass., 1959. 181 pp. Paper \$2.25. Cloth \$3.50.

The purpose of this book is to show how good and merciful God is. It begins by telling us how much harm a false fear of God can do, and then it shows how God is a tender, devoted and merciful Father. The remaining four-fifths of the book considers the relation of God to various classes of people, namely, the Old Testament Jews, the unfortunate, sinners, the dying, the souls at the Particular Judgement, the blessed in heaven, the souls in purgatory, children who died before baptism, and the damned in hell.

The book contains many good thoughts on God's goodness. The chapter on God and sinners is well done and very consoling. But I believe the author over-stresses his point. The first chapter treats of the fear of God, and its whole concern is with excessive fear and its sad effects. We all know that true fear can be helpful at times, and Garriguet should have said something on filial and reverential fear. He seems to tone down the punishments of the souls in purgatory. It is true that God is merciful to them, and they know they are to be saved; but they suffer more than our author implies. Garriguet states that the damned in hell can experience a certain mitigation of their pains as a result of prayers and good works offered for them. This is certainly a strange idea and has little theological foundation.

This book is less an essay in theology than a collection of incidents to prove how good God is. In general, it gives a good picture of the mercy of God. But, as I have already noted, it tends at times to extremism on this point.

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Oconomowoc, Wis.

Linden, S.J., James V., *The Catholic Church Invites You*, B. Herder Book Co., St. Louis, 1959, ix, 118 pp. \$2.50.

In 1954, the Protestant ecumenical movement met at Evanston to seek unity. Their hopes were deceived. In the end they agreed to wait till the *parousia* before deciding on the divinity of Christ. This startling bit of naivete is a tragic commentary on Protestant discord. Father James V. Linden extends his invitation to join the Catholic Church to non-Catholics on the assumption that Christ's second coming may be too late to accomplish what He willed when first He came: the unity of Christians.

The Catholic Church Invites You is not a manual of apologetics. Rather, it is a Christian manifesto, a "hard-sell" of the one-ness of the Catholic Church. The shabby, patch-work quilt of modern Christianity is surely not the warm, seamless robe of Christ's Church. Christ willed his followers peace, and He prayed that they might be one. Oh, there would be scandals! But only one who has never read the Gospel of St. John would

dare to identify present day rifting, drifting, protesting Christendom with the legacy of Christ.

Father Linden writes for those non-Catholics who are hunting that legacy. To the Jew, disgusted with the liberal sapping of his faith, Christ is portrayed as the fulfillment of the Old Testament. To the Protestant who is tired of agreeing to disagree about the Way, the Truth and the Life, Father Linden points out the continuity of the Catholic Church.

The author is open to the difficulties involved in accepting Catholicism. Forsaking old loyalties, old loves, perhaps old friends is not easy. Even the greatsouled Newman prayed it would never come to that! But Father Linden suffers the anxiety of an apostle. There is nothing of the clerical Caspar Milquetoast in his ecumenism. Terms like "our separated brethren," that seem so kind, yet irritate Protestants, are, happily, few. Lutherans are Lutherans, Anglicans are Anglicans, and all are outside of the Roman Catholic Church. Getting them to return to the faith of their fathers, the old faith that most of us shared before 1517, is the pressing, burning issue. Father Linden pleads, cajoles, badgers them to leave behind uncertainty and discord to find the unity of Christ in the Catholic Church. Christ is worth the cutting of any earthly loyalty or love. The author points to the many brave men and women who have gladly suffered the razor-edge of the sword Christ brings in order to walk in His Way and Truth.

The manifesto-like ring of Father Linden's style at times lends itself to some minor inaccuracies and oversimplifications. In talking about the Eastern Schism, he implies that it took place in the tenth century (p. 15). The customary date is, of course, 1054, putting the schism in the eleventh century. I find Father Linden's appeal to the Jew the weakest part of his book. Christ fulfills the Old Testament; but I believe the author might have spent a little more time on proving his case and a little less on the dubious attitudes of Henri Bergson and Franz Werfel toward the Catholic Church. Father Linden chides Elizabeth II with being the head of an Episcopal Church in England and a Presbyterian Church in Scotland. Isn't this just a trifle ungallant? The ecclesiastical situation of the Church of Scotland is somewhat more complex. And surely Elizabeth must be sufficiently embarrassed by the contradictory quibblings of her Anglo-Catholic, High and Low divines all housed beneath the same roof of the Anglican Church, "by law established."

There is something of value in Father Linden's clarion call to reunion. However, one cannot help but feel that the book might enjoy a wider, and therefore more fruitful, circulation were it bound in a soft cover and the price greatly reduced. The publisher's blurb states that it "should be on the desk of every priest, religious and lay apostle." Really, it would do far more good in the pocket or pocketbook of non-Catholics seeking the lost legacy of Christ. A paper-covered edition would help do just that.

REV. EDWARD DAY, C.S.S.R.,
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Communications concerning the Central Union should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Union
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

C.B. LIBRARY MICROFILMING PROJECT REPORT TO THE 1959 CCU CONVENTION

LAST YEAR, AS you know, we celebrated the Golden Jubilee of the Central Bureau. Our beloved friend, Archbishop Muench, in his message to us on that occasion suggested "that in accord with the laudable tradition of our ancestors in the Verein," we undertake "something concrete as a Golden Jubilee Memorial" for the Bureau.

The Archbishop must have recalled, among many other Verein memories, that twenty-eight years earlier, during the economic depression year of 1930, when the Verein was celebrating its seventy-fifth birthday anniversary, a hard working Diamond Jubilee Committee collected over \$25,000.00 from Verein and NCWU members and friends in twenty-four states, to provide a fireproof library building to house the precious libraries of the Central Bureau. We say *libraries* because we really have *several* libraries: sociological, economic, historical and apologetic. These libraries, furthermore, include one of the richest collections of German Catholic Americana in existence!

Now who do you suppose was the treasurer of that worthy Diamond Jubilee Committee? None other than our own beloved Archbishop Muench himself, who was at that time the Very Rev. A. J. Muench, busy Rector of St. Francis Seminary in Milwaukee! The other members of the Committee have since then gone to their

eternal rewards: William H. Siefen of Connecticut, Charles Korz of New Jersey, both former Verein presidents, Herman Spiegel of Pennsylvania, and Nicholas Dietz, Sr., of New York.

These men knew that the Central Bureau was "the social workshop of the Verein," as our Episcopal Protector, the late Cardinal Glennon, called it. They knew that a good workshop must have reliable tools, and they rightly considered the Bureau Libraries to be in the very forefront of these tools. Hence the high motivation, determination, resourcefulness and industry that brought in such a generous sum for safeguarding the libraries with a fireproof library building.

And remember that the dollars of 1930 were not the inflated dollars of today! They were deflated dollars with far more purchasing power than our 1959 dollars have!

At our Central Bureau Golden Jubilee Convention of 1958 in Jefferson City, it was decided to undertake a jubilee memorial in the form of a library microfilming project which, in fact, was already a "must" in any case, to preserve precious tools for the use of our Bureau workshop as well as for worthy visiting scholars who have need of our library materials from time to time. We have rare journals and pamphlets and documents which in some instances are the only copies ex-

tant and which are close to irretrievable deterioration. We own what is probably the only complete set of the celebrated German language American Catholic daily, *Die Amerika*, of which Dr. Kenkel, our beloved and scholarly Central Bureau founder, was long the editor, and whose editorials enjoyed national and even international renown. *Die Amerika* was published for over three quarters of a century from 1869 until after World War II.

A Microfilm Project Committee, representing both our organizations, has been appointed by the CCU of A President, Mr. Frank C. Gittinger, with the concurrence of the President of the NCWU, Mrs. Blanche Bachura. This Committee consists of Nicholas Dietz, Jr., Ph.D., of Nebraska, Chairman; the Rt. Rev. Msgr. Victor T. Suren, Director of the Central Bureau; the Rev. Francis X. Weiser, S.J., of Massachusetts; Joseph Matt, K.S.G., of Minnesota; Albert J. Sattler, Sr., of New York; Mrs. Mary Filser Lohr of New York; Mrs. Rose Rohman of Missouri; Richard F. Hemmerlein of New York; B. N. Lies, M.D., of Kansas; John P. Pfeiffer of Texas; and Daniel Winkelmann of Missouri.

The members of the Committee who are present at San Francisco have met during the convention, and we can report the following:

1. A limited amount of microfilming is already under way. This is going on at Notre Dame University, in connection with the biography of Dr. Kenkel which is being prepared there. Notre Dame is microfilming a collection of bound editorials of *Die Amerika*.

2. A tentative estimate of \$10,000.00 has been made to cover total microfilming costs at the Central Bureau. This would include a microfilm reader for individual viewing at a cost range of \$400 to \$1,000.

More specific estimates will be sought from a commercial source and from the St. Louis University Pius XII Library, which has microfilming facilities. Preliminary contacts with both of these agencies have already been made.

Microfilming produces negative transparencies which are master copies, so to speak, and are therefore *not* used as library materials. Rather they are stored away in a safe place. The microfilms actually used are *positive* transparencies in 100-foot rolls.

3. The understanding, the loyalty, the dedication and the love of our members have already manifested themselves in a substantial way. A total of \$304.00 in unsolicited donations for the microfilm project has thus far been gratefully received, most of it from our worthy ladies:

From the N. Y. City Branch of the NCWU	\$250.00
From the Illinois State League of the NCWU	25.00
From Mr. F. H. Mangold of Illinois	15.00
From St. Edward's Mothers' Society of Little Rock, Ark.	9.00
From the Catholic Knights of St. George, Penna.	5.00

Although we have not solicited contributions, we sincerely and gratefully welcome them, and we will be more than pleased if they continue.

The libraries now have the benefit of a full-time dedicated and experienced librarian. She is Miss Daisy Munson, who in her zeal for Catholic Action accepts only a tiny salary for her excellent work. Miss Munson has now completed about half of the cataloguing of the libraries. She is being ably assisted by a very competent volunteer, Miss Eleanore Kenkel, family social worker at our St. Elizabeth Day Nursery in St. Louis, who gives her week-ends without pay or thought of pay, to the important task of facilitating the cataloguing of the German language materials of the libraries.

We earnestly urge each one of you, ladies and gentlemen, when you are in St. Louis, to visit the Bureau and its libraries, so that you may more fully comprehend the treasures which we possess there, and the corresponding need and indeed the obligation to maintain and safeguard them properly.

4. The Microfilm Committee hopes that the major part of the implementing funds will come from a Foundation grant-in-aid. This is a matter in which you can all help, by your study, understanding, and suggestions. How can you help? Let me review the situation briefly.

Philanthropic Foundations or Trusts, including many family type Foundations, became quite numerous shortly after World War II because of high income and inheritance taxes. A non-profit Foundation for charitable, educational, literary, scientific, medical, religious, or similar purposes is generally tax exempt. There are now thousands of such Foundations in the United States, and there is a standard directory, listing essential information and data concerning 6,000 Foundations:

American Foundations and Their Fields

by Wilmer Shields Rich, 7th edition, 1955, published by American Foundations Information Service, 527 Madison Ave., New York 22, N. Y. In addition, there are important supplements covering forty-one states and the District of Columbia which describe 3,300 additional, newly discovered Foundations not in the directory. The same publisher also issues a journal, *American Foundation News*, which carries current Foundation news items. During 1958 this journal reported, among other things, specific grants totalling more than 360 million dollars!

Please look up in your local university, public or other libraries this directory and its state supplements and the related *American Foundation News*. Study them. Encourage others to study them.

You will find that there are in general two types of Foundations:

- The very large type, like the Ford Foundation.
- The smaller, family type.

It is particularly the latter type which we ask you to study. Perhaps you have a close connection with one or another of the families concerned, and can act as a good "friend at court" for the Bureau to help us obtain a grant. You may even aid some other worthy cause as an incidental byproduct of your primary efforts to help your Bureau.

Don't think that *one* grant-in-aid will necessarily take care of all our library needs. We have additional needs, which can be readily understood by anyone who inspects our Bureau. We will mention only two:

a. A binding project, urgently needed to bind unbound journals and to replace worn out bindings. And binding is costly!

b. Salary needs, for librarian service, to take proper care of continuing acquisitions, accessions, etc., and generally make our libraries more efficiently serviceable for our Bureau staff, and for visiting scholars.

Our good St. Louis Lutheran neighbors of Concordia Seminary have just collected the impressive total of \$75,000.00 in several grants to microfilm their Protestant theological materials. If they can do this, can we say that our goals are other than very modest?

Our library work is a vital part of our Catholic Action. And as we see, we don't have to be librarians to participate. We can participate by helping to implement the work by our Foundation studies and suggestions, and by our direct contributions.

To participate when we are able is not only a privilege, it is a *duty* which I am sure we will resolutely live up to in accordance with our time-honored and time-tried traditions—traditions which in the Providence of Almighty God have over the years consistently inspired us, as our 1959 Convention motto from Pope John XXIII so well states, "to take part in every defense of Christian principles, which are now and always the breastplate of true justice."

NICHOLAS DIETZ, JR., Chairman
Central Bureau Library Micro-
filming Project Committee

Arkansas Convention Attracts Large Attendance

THE 69TH ANNUAL convention of the Catholic Union of Arkansas, which was held in Morrison Bluff, September 19 and 20, attracted approximately 200 delegates and visitors to its major sessions. Thirteen affiliated societies were represented by thirty-two accredited delegates. Also well represented were the societies affiliated with the Arkansas Branch of the NCWU which met in its 41st annual convention. A small number of youths were also on hand to represent the Youth Section of the State Branch.

The sizable attendance at this year's convention is attributable to a revived interest among our Arkansas societies. This revived interest is undoubtedly occasioned by the fact that our Arkansas Branches will be host to next year's national conventions in Little Rock. Bishop Albert L. Fletcher of Little Rock, a staunch friend of the Catholic Union and the CCU, has greatly encouraged our Arkansas Branch in all its efforts. More than once he has expressed his gratification over the fact that our two national organizations will meet in his diocese in 1960.

While next year's national convention was certainly the major topic of discussion at the convention, it did

not unduly encroach upon other matters of interest. Thus, for instance, the resolutions adopted by the CCU at its convention in San Francisco were given greater consideration than ordinarily accorded them. Each resolution was carefully read in the course of the business sessions and opportunity was given for discussion after the reading. Also, President Joseph Spinnenweber of Little Rock took great pains to permit the affiliated societies to give detailed reports of their activities. The reports this year were exceptionally interesting.

Also worthy of note was the large number of priests who were in attendance especially for the sessions on Sunday afternoon. As usual, the Benedictine Fathers from New Subiaco Abbey were well represented. The delegates were highly pleased to again greet the Rev. Anthony F. Lachowsky, C.S.S.P. of Morrillton, Arkansas. Father Lachowsky recently returned to Arkansas after an absence of several years. He at one time served as spiritual director of the Catholic Union.

The convention began with a meeting of the Catholic Union's Executive Committee at 3:00 P.M. on Saturday. At 5:00 P.M. a Mass of Requiem was celebrated by Rev. James Foley, O.S.B., spiritual director of the Branch, for all departed members of both State Branches. Immediately after dinner, the men, women and youth delegates assembled for a brief joint session which was followed by separate business meetings.

The usual convention formalities, which included addresses of welcome by representatives of the host parish and appropriate responses by the presidents of the State Branches, began at 8:00 A.M. on Sunday morning. The greetings of SS. Peter & Paul Parish were extended by its pastor, Rev. Hilary Filiatreau.

At 8:30 the delegates assembled in church for a Solemn Mass celebrated by the Very Rev. Raymond Wewers, O.S.B., Prior of New Subiaco Abbey. Bishop Fletcher presided in the sanctuary and preached the sermon. After Holy Mass, the delegates enjoyed a short breakfast and then assembled in separate business sessions. The climax of the convention was attained at the civic forum on Sunday afternoon. The Rev. Herbert Vogelpohl, O.S.B., discussed "The Lay Retreat Movement in Arkansas." Bishop Fletcher addressed the delegates for the third time. In the course of the day he had also visited the business meetings of both State Branches. His Excellency's final request was that the delegates leave nothing undone in their preparations for a successful national convention in 1960.

The civic forum was abbreviated to allow time for a special joint session called by President Spinnenweber for the sole purpose of discussing convention plans. A broad outline of preparations was given to the delegates by the Rt. Rev. Msgr. Victor T. Suren, director of the Central Bureau. He emphasized the fact that certain meetings during the national convention are intended for the whole community and not only for the delegates. In this connection he mentioned the civic demonstration which is usually held on Sunday afternoon during the national convention. To attract a large gathering for this convention feature, efforts are being made to secure the services of a well-known Catholic lecturer. It is anticipated that the Arkansas con-

vention, because of its central location, will draw a large number of delegates.

The Catholic Union convention in Morrison Bluff concluded with Benediction of the Most Blessed Sacrament imparted by Rev. Placidus Eckart, O.S.B., spiritual director of the Arkansas Branch—NCWU.

New York Branch Conducts Model Convention

MEETING FOR THE first time in the city of Auburn, the New York State Branch of the CCU represented its cause with admirable success at its recent 64th annual convention, September 25-27. In many ways this convention was somewhat of a model. In fact, it strongly resembled a national convention of the CCU in miniature. One got this impression immediately upon receiving the handsomely printed convention program at the registration desk in the Auburn Inn, convention headquarters. Credit for arranging so successful a convention is due to the Branches in Auburn and Syracuse who collaborated in the preparations. The people of Auburn demonstrated a commendable generosity in expending their efforts and providing more than adequate facilities. Our leaders in Syracuse provided an inspired leadership which was possible because of their knowledge of and dedication to the true spirit of the old Central Verein. Perhaps nowhere in the United States do we find the spirit of our venerable organization so faithfully maintained as in Syracuse.

When speaking of those who played a major role in the success of the New York convention, special mention must be made of the Rev. Francis Waterstraat, pastor of St. Alphonsus, the host parish. Although an extremely busy pastor, Father Waterstraat was much in evidence at virtually all the meetings. His kindly manner and generous hospitality endeared him permanently to all the delegates and especially the priests.

Among the many highlights of the convention, special mention must be made of the Dialogue Mass on Sunday morning which was celebrated by the Most Rev. James E. Kearney, Bishop of Rochester. The delegates and visitors joined enthusiastically in making all the responses usually made by Mass servers, and in praying those portions of the Ordinary usually sung by the choir during a High Mass. This thrilling spiritual experience was climaxed by Bishop Kearney's sermon. His Excellency delivered a most appropriate message, reminding the delegates of the splendid tradition of Catholic Action which they represent. Bishop Kearney stated that if the delegates met only to keep their glorious traditions alive, such effort would more than justify the holding of a convention. However, His Excellency stated, he was convinced that our New York Branch would not rest on its laurels but would project its interest into new spheres for a solution of the more pressing problems which confront the Church and society in our day.

The convention began auspiciously with a youth forum in Holy Family Auditorium on Friday evening. Several hundred young people gathered to hear Rev. Vin-

cent McDonald, O. Carm., deliver a well-prepared address on youth spirituality in our day. An educator, Father McDonald gave evidence of his keen knowledge of young people and the spiritual and moral problems confronting them. All adult delegates of both New York Branches joined the young people at the forum. Brief addresses were also given by Rev. Francis J. Buechler, director of youth activities for the New York Branch, and by John P. Hemmerlein, Jr., of Syracuse, president of the New York Youth Section. The local young people were represented on the program by Michael Lesch, president of the Student Council of Mount Carmel High School, who demonstrated his abilities at public speaking in a brief but solid address.

After a solemn Mass of Requiem for deceased members on Saturday morning, the delegates of the Catholic Central Union, the Catholic Women's Union and the Youth Section assembled for a joint session. The New York Branch of the NCWU was meeting concurrently in its 40th annual convention, while the Men's Branch was meeting for the 64th time. The joint sessions heard the annual messages of the two State Branch presidents, Albert J. Sattler and Miss Marie A. Wehner. The rest of the day was devoted to business sessions in the course of which the complete *Declaration of Principles* adopted by the CCU at its recent national convention were read and discussed by the delegates. Two major projects of the national organization were also given due consideration: The Central Bureau Library microfilming project, and Social Action Membership. The Rt. Rev. Victor T. Suren, director of the Central Bureau, who was present for the entire convention, answered many questions submitted by the delegates in reference to the microfilming project. As to Social Action members, it must be stated that the New York State Branch has achieved extraordinary success in aligning many individuals in this new type of membership. Of the 100 Social Action members now enlisted in the national organization, approximately three-fourths are members of the New York State Branch. The success in this instance is directly attributable to Richard C. Hemmerlein of Syracuse who is chairman of the CCU Committee on Social Action Membership.

Again this year, a most commendable report was submitted by Peter J. M. Clute, of Schenectady, chairman of the State Branch Legislative Committee. Mr. Clute's legislative reports are masterpieces. This year's report was no exception. In a concise manner he covered every important bill submitted in both the State Legislature and in Congress. He even included excerpts of President Eisenhower's State of the Union Message and Governor Rockefeller's inaugural address. Mimeographed copies of Mr. Clute's report were distributed at the convention.

A Eucharistic Holy Hour was held on Saturday evening. It was conducted by the Very Rev. John A. Krimm, C.S.S.R., spiritual director of the New York City Branch—NCWU. In the course of the Holy Hour, Father Krimm preached a beautiful sermon which was well calculated to inspire greater Eucharistic piety in the souls of the delegates. The religious service concluded, the delegates assembled for a social hour in St. Alphonsus School Hall. ,

Sunday was a day of solemnities. Prior to the Dialogue Mass already referred to, the delegates marched in colorful parade from Auburn Inn to St. Alphonsus Church. Prominent in the parade were Commandaries of Knights of St. John and their Ladies Auxiliaries.

The convention gathered momentum as it progressed. The high point in the enthusiasm of the delegates was certainly attained during the Dialogue Mass and the memorable sermon by Bishop Kearney. The sustained enthusiasm carried over to the convention banquet at Auburn Inn which followed the Mass. The dining hall was filled to capacity. For the sake of the many visitors who were not acquainted with the history and spirit of the CCU and the NCWU, Msgr. Suren delivered an address on "Blue Print for Social Action." His efforts met with an enthusiastic response on the part of his audience. Even veteran members of our organization were highly pleased to hear an account of the extraordinary achievements of the organization in the field of Social Action. Contributing greatly to the elegance of the occasion were several violin selections by Rev. Cyril O. Schommer of Le Moyne College.

When the banquet program was concluded, all the delegates remained in the large dining room for the ceremony of the installation of officers and the departure service. It was thus a most inspiring and fruitful convention came to a close.

Kolping Convention

THE 1959 NATIONAL Kolping Convention was held in New York City, August 30-Sept. 7. Uppermost in the minds of the delegates at this convention which was replete with festivities was the commemoration of the 110th anniversary of the founding of the international Kolping movement.

The convention opened with a Solemn Mass celebrated by Rev. Eugene Erney, Praeses of the Brooklyn Branch. The sermon on this occasion as preached by Rev. Dr. Ridder, of Germany, General Praeses, who spoke in the German language. Dr. Ridder reminded his audience that Father Kolping established his great movement on the rock of our Catholic Faith. This movement must be spread through the constant application of Christian charity. He further stated that God did not create man as a mere compound of chemical elements whose worth is to be estimated according to material standards. Rather, God endowed every human being with a priceless immortal soul. In the world of today the dignity of the individual is too often lost sight of; he is reduced to the low level of a statistic. In a concentration camp and under a Communist regime he is a zero. Dr. Ridder paid tribute to the Kolping sons in America for their charity which prompted them to send thousands of CARE packages to the starving people in Europe after World War II.

A highlight of the convention festivities was the Solemn Mass on Sunday, September 6, in St. Patrick's Cathedral, which was celebrated by Rev. Hubert Beller of Beacon, N. Y. The sermon was preached by Rev. Helwick Krewitt, O.F.M., national director of the Kolp-

ing societies in the United States. His Eminence Francis Cardinal Spellman presided at the Mass which was followed by a banquet in the Grand Ballroom of the Waldorf-Astoria. The guests at the banquet were addressed by the Most Rev. Raymond P. Hillinger, Auxiliary Bishop of Chicago.

The festivities on September 6 commemorated the 110th anniversary of the founding of Father Adolph Kolping's international movement which is dedicated to the formation and guidance of youth, the establishment of homes for young men (originally young journeymen apprentices) who are away from home, and the fostering of the ideal of the Catholic family.

Father Adolph Kolping, who will be the subject of an article soon to appear in *Social Justice Review* from the pen of Father Krewitt, was a contemporary and adversary of Karl Marx. Kolping strove to translate his ideas on social reform into action and accordingly founded societies bearing his name throughout Central Europe. The international society presently maintains hotels and homes in twelve cities of the United States, in 347 cities throughout Europe, as well as homes in Australia, Canada, South America and South Africa. In addition to these hotels and homes, there are over 275 societies in other cities throughout the world, dedicated to the furtherance of Kolping's ideas and ideals.

Catholic Day Observance in St. Charles County, Mo.

THE MEN'S AND WOMEN'S District Leagues of St. Charles County in Missouri sponsored their annual Catholic Day celebration on October 4 in West Alton. Although the weather was of a threatening nature throughout the day, with showers falling intermittently, some 200 people assembled for the day-long celebration.

The Solemn Mass in the morning, celebrated by the host pastor, Rev. Gerald Sommer, was preceded by a parade. In his sermon at the Solemn Mass, Rt. Rev. Victor T. Suren, director of the Central Bureau, told his audience that God in His providence has reserved for the laity in the Church a certain important role in the redemption of society in all ages.

After being refreshed with a tasty meal served by the women of Immaculate Conception Parish, all in attendance reassembled in the parish hall for a speaking program. Mr. Edwin F. Debrecht of the Central Bureau spoke on Catholic Social Action Membership in the CCU. In the course of his carefully prepared address of moderate length, Mr. Debrecht covered the highlights of our organization's glorious history. He was followed on the program by Rev. C. Stephen Dunker, C.M., former missionary in China and currently chairman of the Cardinal Mindszenty Foundation in St. Louis. Father Dunker's missionary labors in China, extending over twenty years, were terminated by his expulsion in 1951. His expulsion was preceded by a long period of imprisonment during which he was repeatedly subjected to many indignities, fictitious trials and nervewrecking investigations. From his personal encounter with Communism Father Dunker has

gained a deep insight into the workings of the Red tyranny. He is now engaged in extensive efforts to alert the people of the United States to the real threat of world domination by Communism. His lengthy address in West Alton was received with much acclaim.

The day's activities were concluded with the recitation of the Rosary and Solemn Benediction of the Most Blessed Sacrament. The arrangements were in charge of Cyril T. Echele of St. Charles.

Papal Honor to Dr. Dietz

ON OCTOBER 13, Dr. Nicholas Dietz, Jr., was informed by the Most Reverend G. T. Bergan, Archbishop of Omaha, that Pope John XXIII had conferred upon him the Benemerenti Medal "for services rendered to Mother Church." Full details in the next issue of *SJR*.

NECROLOGY

F. Wm. Kersting

AFTER A LINGERING illness extending over many months, F. Wm. Kersting of Pittsburgh was called to his eternal reward on the afternoon of September 22. Indicative of the outstanding character of Mr. Kersting were the several unsolicited tributes which came to the Central Bureau. Thus, a devout pastor who knew Mr. Kersting very intimately, wrote that the latter's "whole life was spent in Catholic Action." Emphasis was given to the fact that Mr. Kersting's association with many Catholic societies, most of all the Central Verein, was of an active nature. He held many offices and always discharged his obligations conscientiously. To all the members of St. Basil's Parish, of which he was a member, he was a shining example.

For many years the deceased held the office of president of the Pennsylvania Branch of the Central Verein, serving in a similar capacity in the Allegheny County District. He was a Life Member of the Central Verein since 1942. He also held various offices in the Catholic Knights of St. George. When the Central Verein espoused the parish credit movement, Mr. Kersting immediately became interested. He was instrumental in establishing fifteen parish credit unions in and around Pittsburgh. He not only helped establish the St. Basil Parish Credit Union but served it faithfully until incapacitated by illness, being on hand every Monday night to render service in one form or another. All such activities did not prevent Mr. Kersting from being an active member of the Holy Name Society.

Frederick William Kersting was born in Germany, October 30, 1883. After coming to the United States he married Carrie Pfeiffer. The Kerstings celebrated their golden wedding anniversary on January 17 of this year. Their union was blessed with three daughters and six sons, all of whom survive. Three of the children are religious: Sister Paula and Sister Gabriel, of C.D.P., and Brother Gabriel Paul, S.C.J. (R.I.P.)

DECLARATION OF PRINCIPLES

Adopted by the 104th Convention of the
Catholic Central Union (Verein) of America
Conducted at San Francisco, Cal., July 31-Aug. 5, 1959

(Continued)

A Warning Against "Guidance and Testing"

Inasmuch as the new National Defense Education Act of 1958 embodies certain provisions referring to "guidance and testing" programs in public as well as private schools, we would be remiss not to caution against certain questionable features relating to this program.

Our concern has to do with the inquisitorial nature of such "tests," many of which seem to serve no other end or object than to enable dubious educationists and officious school administrators not only to pry into the private lives of unsuspecting students but also to intrude on parents and homes whose personal affairs have been traditionally safeguarded heretofore.

Because of the new impetus given to such devious "guidance and testing" programs, and because of a newly initiated nation-wide "test"—for which the preliminary run took place this year in Houston, Texas,—it is imperative that American parents be alerted and informed in this matter, and that Catholics particularly be not misled into unwitting imitation of such questionable measures in their own schools.

What happened in Houston earlier this year must needs be spelled out in some detail. The Houston School Board put public school Superintendent Dr. John W. McFarland "on the carpet," demanding an explanation for the angrily protested series of "tests" that had been given—without parental knowledge or consent—to ninth-grade students in the local public schools. Three of the School Board members had demanded that Dr. McFarland "explain" the tests after a number of Houston parents objected to such having been given to their children. The tests—all of them dealing with personality, attitudes towards parents and homes, likes and dislikes among classmates, etc.—were admittedly given as a preliminary or trial run preceding a projected nation-wide survey sponsored by the American Institute of Research, and financed by the Hogg Foundation for Mental Hygiene in Houston. Chief objection to the tests was that they probed, indelicately and impudently, into the personal relations of children with their parents, in some respects actually tending to undermine, if not seriously impair, these relations and vitiate the authority and sacredness of the home.

Results of the tests, which eventually will be given to more than 500,000 students throughout the country, were given into the custody of the Hogg Foundation, where they were to be "coded" and sent on to the University of Iowa—for purposes as yet unknown.

Some of the tests tell the students that "we are attempting to find out how you feel about yourself, your family, and your friends," and that their answers "will be treated in strictest confidence." They are asked, among other things, whether they agree or disagree with the statement that "it's hardly fair to bring children into the world with the way things look for

the future." They are asked, too, what they think of their teachers. Also, whether they believe that a "girl who gets into trouble on a date has no one to blame but herself." Then there are endless "true or false" propositions, e.g.: "My mother is always nagging me;" "housekeeping in our house is disorderly."

Obviously, if students had never before been aware of the endless "problems" posed by their homes and families, they will be only too well aware of them by now!

Another one of the so-called tests endeavors to ascertain whether the students are leaders or followers, whether they are socially "well adjusted" or not, whether they are self-sufficient or socially dependent, etc. Curiously, this particular test contains no reference whatever to moral or religious motivations, no mention of basic values—despite the fact that the testers are allegedly trying to determine "what kind of a person you (the students) are."

A third one of the Tests again asks questions "about yourself, your family, and your plans for after high school." It asks the students about their grades, their religious preferences, how long they lived in a particular community or town, etc. Questions 25 through 34 are all about the students' parents—including foster parents, step-parents, and/or guardians. The students must answer whether their parents are "real parents" or not. The students are further asked, in minute detail, about their physical health and welfare, the number of times they go to a doctor and dentist, how much coffee, tea and soft drinks they consume per day, how much or how little sleep they get, whether their parents have ever doctored and how often. They are asked particulars about their eyesight, their hearing, speech defects, cleft palates or hare lips, whether they have ever worn braces; what they eat for breakfast. There are one hundred-and-fifteen questions in just this one test! As part of the permanent cumulative record cards of today's American students, is there not danger that personal data of this sort might one day be used for political and ideological purposes?

It is to be again noted that these "tests" are not a local matter but are specifically planned for public—and private—schools throughout the country. They were given in Houston the last three days of school, right on the heels of the regular final exams. Parents knew nothing about the project until after the tests had been given. The format of all four tests used in Houston—one from Pittsburgh, one from Washington, and two unidentified—are very similar, if not identical.

In spite of the statement that the tests were "anonymous," the children were given a form on which to write their name, date of birth, grade, school, etc. They were very thoroughly identified. Also, they had code numbers of the three they liked the best and the three they liked the least.

The people who are defending the tests trip themselves up at every turn. They say the tests are anonymous; yet they say that they are intended to pick out the talented children. How can they pick out the talented children if the tests are anonymous? How could they counsel or guide any student if they were to remain anonymous?

While certain classroom tests of this kind may be warranted in certain geographic school areas notorious for broken families and the like, we doubt their universal use and seriously question even their practical value. Aside from this, however, what business is it of the "researchers"—or of anyone at all outside the children's immediate families—to question racial and religious backgrounds in this minute and obtrusive manner? And, as for the questions on parent-child relations, why sow seeds of rebellion and mistrust here? And why force a child to admit that he or she never had a "real father" or a "real mother," that he or she is a poor provider, given to slovenly housekeeping, perhaps even self-righteous and quarrelsome where religion and morality are concerned?

In short, if these tests are to be given nationally, certainly parents should be forewarned about them. After all, school children are not in a position to object to such testing, but parents can and should make themselves heard on the subject.

We therefore strongly urge that parents, mindful of their natural rights and responsibilities before God in the training of their children, clearly and unmistakably stipulate, when they enroll their children in the schools, that their children are not to be given any type of "guidance and counselling"—particularly not of a psychological nature—unless they themselves, the parents, have seen these tests in advance, have understood their purpose and have given their full approval. After all, the parents still have the first place in training and educating their own offspring, and this sacred trust must never be undermined or ignored!

The Supreme Court Ruling on Indecency

The Supreme Court of the United States, which in recent years has been increasingly criticized for decisions all too consistently favoring either Communists or left-wing fellow travelers, again has shocked the Nation, this time with its recent ruling that the American people have no right to ban motion pictures "which are immoral in that they portray acts of sexual immorality . . . as desirable, acceptable or proper patterns of behavior."

The High Court found New York State guilty of trying "to prevent the exhibition of a motion picture, *Lady Chatterly's Lover*, because that picture advocates an idea—that adultery under certain circumstances may be proper behavior. . . . Yet the First Amendment's basic guarantee is of freedom to advocate ideas."

Justice Potter Stewart, who is credited with having made this statement in behalf of the Court, did not specify the source for the statement that "the First Amendment's basic guarantee is of freedom to advocate ideas." The question arises, therefore, whence does this "guarantee" proceed? Students acquainted with the American philosophy of education are taught explicitly that the Bill of Rights guarantees nothing of the sort. Rather, this document specifically guarantees against infringement upon or restriction of the individual's God-given rights. This is the basic idea of the American system of Government. It is unique, in that it was the first system of government in the history of mankind to protect man's God-given liberty. Man is endowed with liberty (free will); but he is free to exercise that

liberty only within the framework of the Natural Law. He is not free to destroy, to conspire against his fellow-men, and to infringe upon the rights of his confreres. Students are taught, moreover, under the American system of education, that the Bill of Rights states, Amendments, Article I: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Notwithstanding the involved legal terminology of the Supreme Court, the fact remains that neither the people who passed the First and Fourteenth Amendments, nor the people of today, consider freedom of speech so unlimited as to include the right to advocate corruption. Perhaps a constitutional amendment is called for, therefore, which will spell out, in language so simple the High Court can understand, that the people have the right to check, on a national, state and local level, obscenity and immorality wherever they find it, and thereby safeguard our beloved country from the rapidly growing cancer of internal corruption.

This latest High Court ruling is only another in a series of questionable decisions voted by that Court in the past five years—a series which has evoked cries of alarm not only from lay citizens but from eminent members of the legal profession. The American Bar Association and the Conference of Chief Justices not long ago issued a biting criticism of the Supreme Court. Critics claimed the Court had espoused rights of dubious individuals over the rights of government and, in many cases, they said, the beneficiary was neither the law, nor order, nor justice, but rather the Communist conspiracy. The charges that the highest court in the land had been lacking in legal restraint, and that it had made sociological rather than legal decisions, were of such a nature as to cause legislation even now pending in Congress to meet the challenges of the Court.

Several valuable lessons can be learned from these significant events: First and foremost, that members of the Court have not been endowed with infallible powers, as some overly sanguine defenders of the Court seem to imply; and that membership on the Court does not necessarily mean that the most judicious and the most learned in the law have been singled out for this high honor. Those who have railed against all criticism of the Court as unwise and improper should have known that in our democratic society even that high tribunal is not beyond proper criticism. Others who have berated Congress for daring to assert its rights in its proper domain might well consider the constitutionally established tripartite division of powers in our national government. A final lesson not to be overlooked is that all our civil rights have limitations in the proper interests of the common good.

We therefore call on our national and state legislators, political leaders and rank-and-file citizens of both parties and all religious bodies to face the present situation and, for the safety of the Republic and the safeguarding of spiritual and moral values, to enact legislation which will either prevent or lawfully abrogate and supersede the sad effect of this latest Liberalist

ruling. If an amendment to the Federal Constitution is needed, then our legislators should take steps now. When Supreme Court decisions are hailed by producers of immoral films and obscene publications, but are lamented and feared by the law-abiding people of the Nation, it is time for action indeed. Perhaps the kind of action needed is an amendment to the Constitution. Surely, if the American people believe in the Ten Commandments, they ought not to remain helpless in the face of a nine-man decision cutting the ground from under any of God's commandments.

The Fight Against Obscenity

Side by side with the Supreme Court's ill-omened decision on indecency in films and the Pandora's Box of immorality which may be expected as a direct result, is the rising tide of obscenity in print, including the multi-million-dollar business in pornography which is being brazenly engaged in by merchants of filth using the U.S. mails.

The obvious effects of these evil phenomena are inescapable. News stories in the secular press with reports of young boys assaulting little girls are becoming common to the point of alarm. In a recent case a New Orleans priest, Monsignor Gerard Frey, pastor of a twelve-year-old girl who was killed by a thirteen-year-old boy when she resisted the boy's advances, explained that "an atmosphere of sex sadism" was responsible for the crime. Msgr. Frey deplored the fact that children have sex flung at them on every side from the time they are old enough to sit in front of a TV set. He reminded us that magazines, comic strips, movies, newspaper advertisements, and TV dispense endless sex to the young, at an age when children have less moral fibre, less self-discipline, less social responsibility to contend against it.

A further aggravation to the peace and sanity of the American communities is the growing number of old women, young women and older girls parading the streets attired in less clothes than most women of a generation ago would have considered modest for their boudoirs.

When girls begin to grow up, and especially when they become young women, they have no business in public, outside of beaches, wearing shorts and revealing bodices—not even in so-called public "beauty contests." The wearing of short shorts in public is a moral monstrosity for anyone with a Christian conscience. It makes little difference whether or not such clothes are "more comfortable" or "more healthful." In the long run moral fibre, character, wisely disciplined instincts have more to do with human welfare, peace, and even health than pagan practices and social customs designed by irresponsible minds to set off physical beauty and glorify female anatomy.

Physical well-being is one of the exalted ideals of secularism and pagan materialism. Animal love and unbridled sex freedom, invariably disguised as "uninhibited" and "emanipated from bourgeois morals" and "ancient religious superstitions," is a cardinal tenet preached incessantly by Marxist revolutionaries determined to overthrow the last remaining vestiges of Christian manners and morals. If moral and spiritual

well-being were exalted in proper proportion, the children of today could grow up with ample prospects for earthly peace and eternal security. Unfortunately, the common answer today to the rampant sex problem is the advocacy of more, rather than less, sex indoctrination or "sex education," both in the home and in the school.

This, of course, is not the answer. Nowadays young people generally speak and write more frankly about sex matters than ever before. They know far more about the physical aspects of sex than their mothers and fathers did at their age. Yet, sad to say, more illegitimate babies are born every year and more rape and adultery come to public attention than ever before. As one secular commentator expressed it recently: "There has been a definite letdown in moral standards compared with those held by our grandparents. In fact, the American mind has never been dirtier. The more we preach 'sex education' as the answer to the problem, the filthier sex becomes. It may be, of course, that the old prudery was not the best rule to follow in dealing with sex; but with all its faults, it was better than the present-day amoral sex teaching, which has fattened the markets for pornography and even worse kinds of printed filth."

We especially urge our members, in this connection, to cooperate fully with U.S. Postmaster General Arthur E. Summerfield's recent plea to help stamp out the powerfully organized racket using the mails for wholesale purveying of obscene materials, specifically to children. Mr. Summerfield warns that, unless this racket be stopped, some 700,000 to one million minors will be solicited again this year, through the mails, for the sale of smut. He reports that this highly lucrative racket is now operating at more than a half-billion dollars per year, virtually without let or hindrance of any kind. He urges parents generally to report any such filth merchandise to the local postmaster, either personally or by mail; to join with other parents, teachers, local law enforcement officials and civic groups in drawing public attention to the certain menace of this traffic in filth; to form plans to combat it locally, and to mobilize public support for Congress to pass legislation urgently needed against the mail-order obscenity rackets.

The Catholic Central Union heartily endorses Postmaster Summerfield's timely plea and urges its affiliated societies and individual members to do whatever they can to facilitate the current fight against this disgraceful menace.

(To be Concluded)

Requests for copies of the 1959 CCU *Declaration of Principles* are being received at the Central Bureau in large numbers. Many of the requests come from individuals who are not members of our organization.

Early in August the Rev. Louis Pfaller, O.S.B., of North Dakota, spent several days in historical research at the Central Bureau. He made sixty-five prints of various documents from the Bureau's files.

Acknowledgment of Monies and Gifts Received

Make Checks and Money Orders Payable to Central Bureau of the C.V.

Address, Central Bureau, 3835 Westminster Place, St. Louis 8, Missouri

Donation to the Central Bureau

Previously reported: \$1,828.79; S. Joseph's Soc., Tex. \$2; E. L. Zoernig, Mo., \$5; Michael Pfeffer, Pa. \$5; Frank C. Gittinger, Tex. \$25; Peter Mohr, Kans. \$5; Edwin F. Debrecht, Mo. \$3; John Carnowski, N.Y. \$2; Paul Carnowski, N.Y. \$2; Joseph H. Gervais, N.Y. \$2; Louis J. Ammering, N. Y. \$2; L. Ostmann, Tex. \$34.17; John W. Beck, N. Y. \$2; Robert F. Rescke, N. Y. \$2; Rt. Rev. Leo B. Schmidt, N.Y. \$2; Wm. Wittmann, N.Y. \$2; Frank Spahitz, Pa. \$2; Owen W. Begley, N.Y. \$2; Total to and including Oct. 7, 1959, \$1,927.96.

Chaplains' Aid

Previously reported: \$9.99; St. Francis de Sales Ben. Soc., Mo. \$3.07; Total to and including Oct. 7, 1959, \$13.06.

Catholic Mission

Previously reported: \$1,301.86; Mrs. Nicholas Mohr, Kans. \$5; Mrs. F. Matushek, Mo. .73; Frank X. Mangold, Ill. \$10; Mrs. D. Aspagaus, Cal. \$10; Maria A. Schneiderhohn, Mo. \$10; John J. Conway, Cal. \$10; N. N., Mo. \$50; Genevieve McCartin, N.Y. \$5; German Catholic Fed. of Cal. \$30; John F. Hughes, Cal. \$10; Edwin F. Debrecht, Mo. \$20; Maria S. Gonzales, Cal. \$10; Rev. Vincent N. Schuler, Mo. \$50; Our Lady of Sorrows Soc., Mrs. K. Frank, Mo. \$5; N.C.W.U. of Troy Br. \$12.45; Miss Amalia Otzenberger, Mo., \$1; St. Louis & St. Louis Co. Dist. League, Mo. \$6; N.C.W.U. Cal. Br. \$100; W. Inglis, Mass. \$2; N. N., Tex. \$100; Mrs. Cyril Echele, Mo. \$5; C.W.U. of Ark. \$55; Grace and Anna Erbacher, N.Y. \$20; Mr. and Mrs. Joseph C. Haas, Pa. \$10; Adam D. Bidingier, Conn. \$5; Mr. and Mrs. Leo Zgodzinski, Ohio \$30; Amelia E. Plankett, Conn. \$5; Mrs. Clara A. Gibbons, Ill. \$5; N.C.W.U., Mo. Br., St. Louis Dist. League \$8.51; Mr. and Mrs. James Agresti, Pa. \$20; Mrs. Peter Walters, Ark. \$1; Ernest E. Winkelmann, Mo. \$10; Mrs. Bertha C. Hahn, Conn. \$10; N. N. Mission Fund, Div. Inc. \$40; Msgr. C. J. Riordan, Neb. \$2.50; Markus Strunk, Kans. \$5; Kolping Center Fund, Cal. \$50; Thomas and Lenore J. Debrecht, Mo. \$100; Alfred and Stella Debrecht, Ill. \$5; Leonard and Mary Debrecht, Ill. \$5; Henry W. Manske, Ill. \$25; Mrs. Cyril Echele, Mo. \$6; Total to and including Oct. 7, 1959, \$2,171.55.

European Relief

N. N., Texas \$900.

Microfilming

Total reported previously to July-Aug. issue: \$293.00; Total reported Sept. and Oct. issue: \$111.00; St. Edward's Mother Sod., Ark. \$6; Total to and including Oct. 7, 1959, \$410.00.

St. Elizabeth Settlement

Previously reported: \$6,079.02; From Children Attending, \$1,252.69; United Fund, \$3,039.00; U. S. Milk Program, \$102.12; Board Members, \$7; Srs. of St. Mary, \$37.50; Nationwide Securities, \$23.77; Mercantile Trust Co., \$22.50; Total to and including Oct. 7, 1959, \$10,563.60.